

Poor RICHARD improved

BEING AN

ALMANACK

AND

E P H E M E R I S

OF THE

MOTIONS of the SUN and MOON;

THE TRUE

PLACES and ASPECTS of the PLANETS;

THE

RISING and SETTING of the SUN;

AND THE

Rising, Setting and Southing of the Moon,

FOR THE

YEAR of our LORD 1794:

Being the Second after LEAP-YEAR.

CONTAINING ALSO

The Lunations, Conjunctions, Eclipses, Judgment of the Weather, Rising and Setting of the Planets, Length of Days and Nights, Courts, Roads, &c. Together with useful Tables, chronological Observations, and entertaining Remarks.

Fitted to the Latitude of Forty Degrees, and a Meridian of near five Hours West from London; but may, without sensible Error, serve all the NORTHERN STATES.

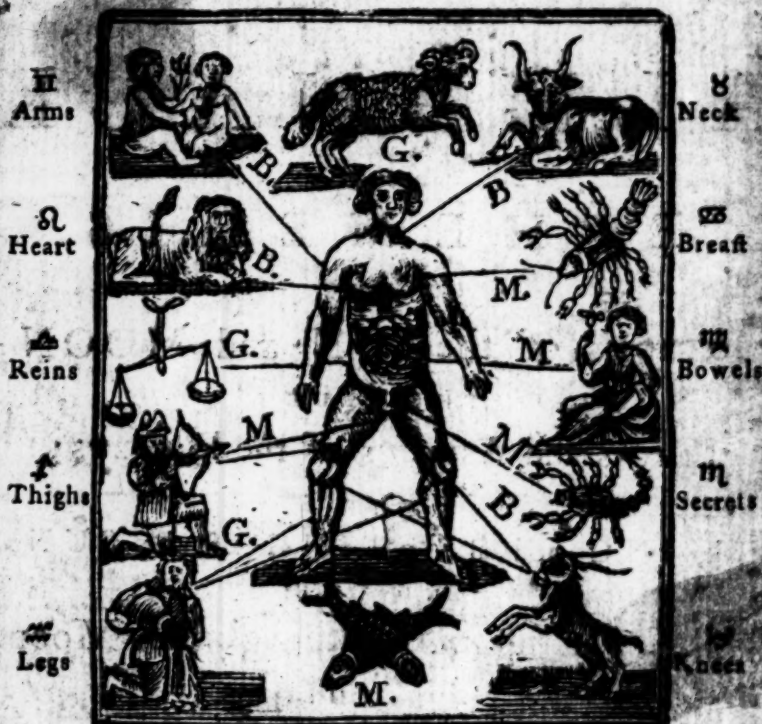
By RICHARD SAUNDERS, Philom.

PHILADELPHIA:

Printed and Sold by HALL & SELLERS—No. 51—Market-Street.

The Anatomy of Man's Body, as govern'd by the Twelve Constellations.

☿ The Head and Face,



♊ The Feet.

To know where the Sign is.

First find the day of the month, and against the day you have the sign or place of the moon in the 6th column. Then finding the sign here, it shews the part of the body it governs.

The Names and Characters of the Seven Planets.

☉ Sol, ♄ Saturn, ♃ Jupiter, ♂ Mars, ♀ Venus, ☿ Mercury, ☾ Luna, ☉ Dragons Head and ☿ Tail.

The Five Aspects.

♌ Conjunction, ♊ Trine, ☿ Opposition, ☐ Quartile, * Sextile.

Common Notes, and moveable Feasts, for the Year 1793.

Golden Number,	9	Ash Wednesday, March	3
Dominical Letter,	E	Easter Sunday, April	30
Epact,	29	Ascension Day, May	29
Cycle of the Sun,	11	Whitsunday, June	8
Shrove Sunday, March	2	Advent Sunday, Nov.	30

ON THE EDUCATION OF CHILDREN.

WHEN the traveller shewed the lion the figure of a hero conquering one of his fellow-creatures, the savage aptly answered, That if lions were carvers, we should find twenty figures of their conquest for one of their defeat; just thus it fares with the generality of the world, in regard to many of the moral duties; the people who write upon them are all interested and biassed in favour of one side, and consequently shew us the part they are of in all its strength and beauty, but cunningly conceal the other side in shades. We have multitudes of treatises among us on the duty of children to their parents; but as it unluckily happens that the people who write them are usually parents themselves, and not children, we have the reciprocal duty of the parent to the child commonly but very softly touched upon. I am apt to believe, were children to write books on this subject, we should see the case set in a very different light. And, for my own part, being, if I may so express it, neither son nor father, that is, being past the age of dependence on parents, and never having been, nor ever being likely now to be the father of a child, I cannot but think myself a sort of indifferent person, and extremely well qualified to examine both sides of the question. As to the duties of the son, we have had so many fathers to point them out in their writings, that they have probably not missed one of them, nor left any necessity for an advocate on their side the question; but as there has been so little observed on the reciprocal part, I cannot acquit myself of the office I have undertaken in this paper, without standing up in so honest and worthy a cause.

I am afraid I shall draw upon myself the censure of every parent among my readers in the first step, by observing, that though the duty of the child is a very necessary one, yet that of the father is greatly more so, and is infinitely of more consequence, as it regards not only himself, but the world in general. The ingratitude of a child to a parent may make a single heart ach, but the carelessness of a parent in the education, and in the forming the morals of a child, reaches even to posterity, as it lays the basis of a depravity in a whole succeeding age. The Lacedemonians, famous through the world for the wisdom of their government, laid a penalty on the father when the child committed a fault, as well judging that, in general, children are what their parents please to make them; and that he deserved as much punishment who furnished the commonwealth with a bad member, as he who was of a vicious disposition in himself. It is as old an observation as of Plato's time, that there was no action so virtuous as the breeding up a worthy son, nor any one so universally neglected; and Crates, when he observed his countrymen so busy in getting

ting estates, and so careless of the persons who were to inherit them, rallied them, by saying they took great care of their shoes, but left their feet full of sores. It is an unhappy thing, that while we cannot but acknowledge the training up of youth to be the most important of all concerns, we agree to leave it to the most improper of all people. How great a reproach is it to the world in general, that the Spartans and Cretans were the only people in it who ever made laws for the discipline of their youth, while we leave them to persons always prejudiced in their favour; and this without considering that they are often also the most worthless of men. Does not that government deserve the severest reproach, which leaves the education of that youth, who is, perhaps, one day to be its greatest support, to the tutelage of a debauched and vicious father? and who is to answer to the world the leaving a tender and blooming innocent daughter to learn her principles of life from a mother separated from her husband for adultery? What are we to expect from this, but that the children will act up to the vices of their parents examples; and as imitation seldom fails of improvement, that a wicked age will be thus succeeded by a more wicked progeny.

No time of a man's life is of such consequence to the whole future part of it, as that when he is just entering into a knowledge of the world; yet no part of it is, among us, so little regarded. Xenophon could send his sons at fourteen to Sparta, that they might know the whole business of their life in learning to command and to obey; two things, which, as all our youth are left to themselves about at that time, we find they never know how to do either of them afterwards; and the people of whom these princes were to learn their future conduct knew themselves so well the value of instruction at that time, that when Antipater demanded of them, as hostages, fifty of their children, they begged leave to send him twice the number of grown people. How opposite to this, and to all sorts of sense and reason, is our method of winking at the first vices of children, and thus leading them without difficulties into what we in vain think they will afterwards be cloyed of? Ill habits are not so soon shook off; and the prudent Jew, who left his boy his full desire of money at sixteen, that he might be tired of extravagancy by twenty, has only taught him the way to run through that by five and twenty, which he could not well have otherwise got rid of in the whole time his polite course of vices will let him live.

We are wrong, even in our most tenacious principles, in regard to children, when we think at all about their state. We judge it of all things the most necessary to see the natural bent of a child's desires, to know what sort of life he had best be brought up to, not considering that these desires are but the result of the conversation of those they spend their time among,

among, who, to our own shame be it remembered, are often people very unfit for them to converse with. If we would be at the pains to form their minds, while young and tender, to honesty and virtue, this would be a ground colour equally fit to receive all others; and they would themselves turn their desires and inclinations to that which we found most convenient for them.

Young minds are so soft and tender that they take any bent, and so empty that they receive all impressions, and neither the one nor the other are ever to be thoroughly shook off afterwards; shall then the youth, who is hereafter to command an army, receive his first principles from a conversation with servants, persons inured to a slavish subjection, or from books of idle stories, every one of which he is to know a year or two afterwards are senseless forgeries? No, let him converse, from the beginning, with those who can insill into his tender thoughts the principles of honour, magnanimity, and true greatness; let these be the first marks his tender mind receives; these which are impressions he is never to forget. Let him take pains to read, not what he must be taught hereafter to despise, but what it will be his duty and interest ever to remember; and so learn early to know himself and others; let him thus early learn what he ought to fear, what to desire, and what is passion, what virtue, that he may in his succeeding years distinguish between avarice and ambition, between liberty and licentiousness, and between servitude and slavery. That parent errs, who supposes there is more strength of mind required to read the ancient Greek and Roman history, the noblest and most pleasing subject in the world, as we have them translated into our own language, than the idlest romance; the same genius will serve to reverence truth as well as fiction, and the same memory that will retain how many wonders there are in the life of a knight-errant, will not fail in the real virtues of a Roman general.

The few of our modern parents who think to govern and educate their children at all, seem to lay it down as a fundamental rule, that this is to be done by an austere severity. They would have their children own an awe to them, but they unhappily mistake between reverence and terror. Fear is the principle they would inculcate, but they do not distinguish between fear with love, and fear with hatred. A mild cheerful deportment would never take off from the respect of a child, but would learn him at once to love the lesson and the teacher; and he would be in love with virtue and wisdom, while they courted him under so amiable an appearance; instead of which, as it is now managed, the manner of inculcating what is good breeds in the child a horror and aversion for it; and it is unquestionable, that the frequent severities of our public schools are the thing that make all our gentlemen blockheads, while they detest that which it costs

[Turn to the right hand pages of the Months.]

JANUARY. I Month.

STANZAS TO THE SUN.

Written while it was alternately bright and clouded.

AH! why these efforts, source of day?
Since half a cloud, and half a ray,
Must chequer every sky!

Cease, cease, the unavailing strife,
And 'twixt thy state, O Sun! and Life,
Say, where the difference lies?

Say,

Remarkable days, &c. | ☉ ri. | ☉ se | D pl. | Aspects, &c.

1	4	CIRCUMCISION.	7	23	4	37	♄	7	He who swears,
2	5	Windy	7	22	4	38		22	h so. 7 34
3	6	and cold	7	22	4	38	☿	6	tells us his
4	7	Days inc. 4 m.	7	22	4	38		21	Sirius so. 11 29
5	E 2	Sun. aft. Christ.	7	21	4	39	♄	6	bare Word is not
6	2	EPIPHANY.	7	21	4	39		20	g gr. elong.
7	3	weather	7	20	4	40	♄	4	to be credited.
8	4	at first,	7	20	4	40		18	Truth is always
9	5	Days 9 24	7	19	4	41	♄	2	consistent with
10	6	then more	7	18	4	42		16	h stationary.
11	7	temperate ;	7	18	4	42		29	Arct. ri. 11 15
12	E 1	past Epiphany.	7	17	4	43	♄	13	itself, and
13	2	clouds	7	16	4	44		26	B's eye so. 8 36
14	3	with wind,	7	16	4	44	♄	8	☉ ☽
15	4	then clear	7	15	4	45		21	needs nothing
16	5	and cold,	7	14	4	46	♄	3	to help it out ;
17	6	but soon	7	13	4	47		15	whereas a Lie is
18	7	Days inc. 24 m.	7	13	4	47		27	troublesome, and
19	E 2	past Epiphany.	7	12	4	48	♄	9	sets a Man's In-
20	2	grows	7	11	4	49		21	☉ enters ☿
21	3	moderate ;	7	10	4	50	♄	3	vention on the
22	4	like for	7	9	4	51		15	Rack ; for one
23	5	snow, or	7	8	4	52		27	Sp. ♄ ri. 11 24
24	6	Days 9 46	7	7	4	53	♄	9	Trick needs a
25	7	Conv. St. PAUL.	7	6	4	54		21	great many
26	E 3	past Epiphany.	7	5	4	55	♄	1	more to make
27	2	cold rain,	7	4	4	56		18	it good.
28	3	Days inc. 44 m.	7	3	4	57	♄	1	☉ ☽ h
29	4	then fair,	7	2	4	58		15	Sirius so. 9 42
30	5	Days 9 58	7	1	4	59		30	Sp. ♄ ri. 10 50
31	6	and clear.	7	0	5	0	☿	15	☉ eclips. inv.

JANUARY hath xxxi Days.

				Planets Places.							
D. H. M.				D.	☉	☿	♈	♉	♊	♋	D.L.
New D	1	6	39 A		☿	8	♈	♉	♊	♋	
First Q.	8	11	53 A	1	12	9	19	19	23	19	N. 4
Full ●	15	10	31 A	7	18	9	20	22	☿	24	S. 3
Last Q.	24	3	44 M	13	24	9	22	24	8	☿	5
New D	31	6	19 M	19	30	9	23	27	15	10	N. 1
				25	☿	9	24	♈	23	18	5

AN EVENING EJACULATION.

LORD! while the darkness reigns abroad,
Shine thou on me a present God:
Nor let my sins, though black as night,
Eclipse the lustre of thy light:

Still,

D.	Diets	D.fou.	T	
1	Moon	12 42	1	them so dear to learn. First let a child be
2	sets	After.	2	taught what is right and what is wrong,
3	6 56	1 40	3	what he is to be commended for, what
4	8 6	2 37	4	ashamed of; and the natural love of praise,
5	9 17	3 33	5	and fear of shame, will be more powerful
6	10 25	4 25	6	incentives to good, and checks from evil,
7	12 32	5 17	7	than all that can be given him from the rod.
8	Morn.	6 6	8	Probably the source of half the scandalo-
9	0 37	6 56	9	us cowardice of our present race of young
10	1 43	7 46	10	people is to be looked for in the school-
11	2 47	8 37	11	masters rod and ferula. The mind once
12	3 49	9 28	12	broken by severity, once taught to bear with
13	4 46	10 19	13	patience blows and insolent language, is
14	5 40	11 10	14	ruined for the whole time to come, it ne-
15	Moon	Morn.	15	ver can recover its native greatness; and if
16	rises	0 0	16	it pass through the course of life afterwards
17	6 34	0 49	17	without the reproach of cowardly servility,
18	7 39	1 33	18	it is owing to constraint, the courage is
19	8 26	2 19	19	merely mechanical, and powerful custom,
20	9 22	3 3	20	for a few necessary moments only, gets the
21	10 15	3 45	21	better of all that was imprinted in the ge-
22	11 11	4 25	22	nius.
23	Morn.	5 8	23	A generous temper will surely be at any
24	0 10	5 52	24	time infinitely more strongly affected with
25	1 8	6 38	25	honour than with fear; and the inculcating
26	2 7	7 26	26	this as a natural pre-eminence in the mo-
27	3 9	8 19	27	ral world would indeed be of infinite ser-
28	4 10	9 14	28	vice in forming the tender minds of youth
29	5 10	10 13	29	to so just a road of thinking; When this
30	6 5	11 12	30	was
31	sets	After.	31	

FEBRUARY. II. Month.

Say, where the difference, mighty pow'r,

'Twixt thee and *man*, at this dull hour,

Tho' *thine* a loftier birth?

Thou, thro' the deep domain of *air*,

Art struggling betwixt *soul* and *fair*,

He does the same on *earth*.

Asserting now a fleece of white,

And now in mists exhausted quite,

'Twixt gaiety and gloom;

As

Remarkable days, &c. | ☉ | ☽ | ☿ | ♀ | Aspects, &c.

1	7	Flying clouds,	7	0	5	0	30	☿ in Perigee.
2	E	Purification.	6	59	5	1	15	Every Blessing
3	2	with wind	6	58	5	2	30	we enjoy, by
4	3	Days 10 8	6	56	5	4	14	what Means so-
5	4	and perhaps	6	55	5	5	29	7's set 1 38
6	5	snow or	6	54	5	6	13	ever it may be
7	6	Days in. 1h. 2 m.	6	53	5	7	26	Sirius sets 2 12
8	7	rain, then	6	52	5	8	10	derived upon us,
9	E	5 past Epiphany.	6	51	5	9	23	♂ ♀ ☿
10	2	fair and	6	50	5	10	5	is the Gift of
11	3	Days 10 24	6	48	5	12	18	Him, who is the
12	4	pleasant	6	47	5	13	30	great Author of
13	5	for some	6	46	5	14	12	Good, and Fa-
14	6	Valentine.	6	45	5	15	24	☿ eclipsed.
15	7	days;	6	43	5	17	6	☿ of Mercies.
16	E	Septuagesima.	6	42	5	18	18	☿ in Apogee.
17	2	like for	6	41	5	19	30	Sirius so. 8 27
18	3	falling	6	40	5	20	11	☉ enters ☿
19	4	weather,	6	38	5	22	23	☿ and
20	5	but soon	6	37	5	23	5	7's set 0 44
21	6	Days 10 48	6	36	5	24	17	♂ ☉ ♀ super.
22	7	grows	6	35	5	25	30	Christian Acts
23	E	Sexagesima.	6	33	5	27	13	shall not end
24	2	St. Matthias.	6	32	5	28	26	with the World;
25	3	temperate	6	31	5	29	9	but all other
26	4	for the	6	30	5	30	23	Triumphs
27	5	season.	6	28	5	32	8	Sirius sets 0 55
28	6	Days inc. 1 56	6	27	5	33	23	will expire.

VENUS will be Morning Star until the 19th of March, then Evening Star to the End of the Year.

FEBRUARY hath xxviii Days.

				Planets Places.							
D. H. M.				D.	☉	☿	♈	♉	♊	♋	D.L.
First Q.	6	9	50 A	1	13	9	26	2	2	29	S. 0
Full ●	14	5	4 A	7	19	10	27	5	9	☿	5
Last Q.	22	8	50 A	13	25	10	28	7	17	18	1
				19	☿	10	29	8	24	29	N. 4
				25	7	11	30	10	☿	☿	4

Still, still be with me; for thy ray,
 And not the sun's, creates my day.
 O Thou! whose nature cannot sleep,
 Thy centry at my pillow keep;
 And guard me from the num'rous foes,
 That wait to trouble my repose.

If

D.	Dsets	Dsou.	T	
1	6 45	1 11	3	was once established, surely the desire of
2	7 59	2 7	3	fame and approbation would be in every
3	9 11	3 1	4	young breast an infinitely more powerful,
4	10 21	3 54	5	as well as a nobler incentive to good ac-
5	11 29	4 46	6	tions, and a proper discharge of their du-
6	Morn.	5 38	7	ty, than can be expected from that abject
7	0 35	6 29	8	consideration, the fear of punishment for
8	1 38	7 20	9	the omitting them.
9	2 37	8 11	10	A love of praise is engrafted in our ve-
10	3 32	9 2	11	ry nature, and even born with us, the
11	4 24	9 52	12	wife author of nature having kindly given
12	5 10	10 41	12	it us as the best of all promoters of virtue,
13	5 53	11 27	1	and a just behaviour in our several stations;
14	Moon Morn.	1	1	and shall the parent fly in the face of hea-
15	rises.	0 12	2	ven, by endeavouring, with severity, with
16	7 10	0 56	3	pain and punishment, to obliterate that
17	8 6	1 39	3	glorious principle, and teaching the ten-
18	9 2	2 21	4	der and unformed mind of an infant, that
19	10 0	3 4	5	it is better to be a spaniel, than a compa-
20	10 57	3 47	5	nion and a friend.
21	11 56	4 31	6	The pre-eminence of virtue is to be eve-
22	Morn.	5 18	7	ry way inculcated, and this native law of
23	0 55	6 8	8	praise encouraged in the tender breast, and
24	1 53	7 0	9	with these a detestation of every thing
25	2 53	7 56	10	that is mean, vicious, or infamous. If
26	3 49	8 53	11	there be any innate goodness in the heart,
27	4 42	9 52	12	these cannot fail to blow the heavenly
28	5 29	10 51	12	spark into a flame, that will blaze through

B

the

MARCH. III Month.

As flood and fire to vapours tend,
Opposing elements but blend
Thy radiance to entomb.
*Lo, pilgrim *man* his journey runs,
And travels after distant Suns,
And basks in every gleam;
Now fancies every wish is near,
Thinks his horizon wond'rous clear,
And revels in his dream.

Yet

Remarkable days, &c.		☉	ri.	☾	se	D	pl.	Aspects, &c.
1	7	St. DAVID.	6	23	5	37	☿	8 The Divine
2	E	Quinquagesima.	6	23	5	37	23	☽ in Perigee.
3	2	Cool and	6	22	5	38	☿	8 Being clothes
4	3	Shrove Tuesday.	6	20	5	40	23	the spacious
5	4	Ash Wednesday.	6	19	5	41	☿	8 Plains, Fields
6	5	Days inc. 2 14	6	18	5	42	☿	2 7*s set 11 51
7	6	windy,	6	16	5	44	☿	6 and Meadows,
8	7	clouds and	6	15	5	45	19	in the Spring of
9	E	1 in Lent.	6	13	5	47	☿	2 every Year;
10	2	like for	6	12	5	48	15	and undresses
11	3	falling	6	11	5	49	27	them again in
12	4	Days 11 40	6	10	5	50	☿	9 the Autumn
13	5	weather,	6	8	5	52	21	and Winter.
14	6	Days inc. 2 36	6	7	5	53	☿	3 Thus the Loom
15	7	followed	6	6	5	54	15	Sir. sets 11 51
16	E	2 in Lent.	6	5	5	56	26	☽ in Apogee.
17	2	St. PATRICK.	6	3	5	57	☿	8 ♂ stationary.
18	3	by high	6	2	5	58	20	of Nature is
19	4	Days 12 h.	6	0	6	0	☿	2 ☿ gr. elong.
20	5	winds,	5	59	6	1	14	☉ enters ☿
21	6	then more	5	58	6	2	27	ever working,
22	7	temperate,	5	56	6	4	☿	9 ☉ ☽
23	E	3 in Lent.	5	55	6	5	22	it never stands
24	2	Days inc. 3 2	5	54	6	6	☿	5 unemployed;
25	3	Annunciation.	5	52	6	8	18	it is a perpet-
26	4	clouds and	5	51	6	9	☿	2 tual Motion.
27	5	perhaps rain,	5	50	6	10	16	☿ stationary.
28	6	Days 12 24	5	48	6	12	☿	1 Spi ☿ so. 0 45
29	7	then fair	5	47	6	13	16	Be fond of
30	E	4 in Lent.	5	45	6	15	☿	1 ☽ in Perigee.
31	2	and clear.	5	44	6	16	16	doing good.

MARCH hath xxxi Days.

D. H. M.				Planets Places.							
				D	☉	☿	♈	♉	♊	♋	D.L.
New ☾	1	4	53 A		☿	8	♈	♉	☿	☿	
First Q.	8	9	56 M	1	11	11	0	11	7	18 S.	3
Full ●	16	11	52 M	7	17	12	1	12	14	29	5
Last Q.	24	10	9 M	13	23	12	2	12	22	☿	1
New ☾	31	2	20 M	19	29	13	2	12	29	18 N.	5
				25	☿	14	3	12	☿	22	3

If dreams should mingle with my rest,
 Let them be such as *Jacob* blest,
 Such as may my best good advance,
 And make my sleep an heav'nly trance;
 That, when its silken bands I break,
 In holy transports I may wake,

And

D.	☾ sets	☾ sou.	T.	
1	5 36	11 50	1	the whole life to come; and where these
2	6 49	After.	2	fail, the unhappy parent may be assured se-
3	8 2	1 41	3	verity is vain, and never will effect what
4	9 14	2 37	4	he intends by it.
5	10 24	3 32	5	All extremes, however, are equally fa-
6	11 30	4 25	6	tal and blameable, and there is no virtue,
7	Morn.	5 18	7	whose utmost limits in a weak mind will
8	0 34	6 11	8	not lead to vice. Generosity in the foolish
9	1 31	7 2	9	mind often becomes prodigality, and good
10	2 24	7 53	10	œconomy, avarice; thus in the too weak
11	3 12	8 43	11	understanding of a parent, the mildness
12	3 55	9 29	12	and gentle treatment here recommended
13	4 33	10 15	13	may be carried to as ruinous an extreme as
14	5 6	11 0	14	the harshest severity. An indulgent flatter-
15	5 39	11 43	15	ry, and weak fondness for a child, that
16	Moon	Morn.	16	can make the parent believe his very follies
17	rises	0 26	17	virtues, and inculcate a love of them into
18	7 59	1 8	18	his mind as such, must have the most
19	8 56	1 51	19	terrible effects upon a life to come; and a
20	9 54	2 35	20	weak fear of giving the tender youth any
21	10 53	3 22	21	uneasiness, cannot but expose him to eter-
22	11 52	4 9	22	nal uneasinesses when a man. The fathers
23	Morn.	5 0	23	usually err in the other extreme, the mo-
24	0 49	5 53	24	thers in this.
25	1 45	6 48	25	Hortensius educated his two sons at
26	2 38	7 45	26	home, the one under his own jurisdiction,
27	3 27	8 42	27	the other under his lady's. Charles, whose
28	4 11	9 39	28	education he had the care of, was kept at
29	4 52	10 36	29	sixteen without a penny, except what he
30	5 30	11 32	30	borrowed
31	sets	After	31	

A P R I L. IV Month.

Yet now indeed thy rays are bright,
 Sure 'tis the jubilee of light,
 All nature feels thy power ;
 But see the storm is riding on,
 Thy jubilee, alas ! is done,
 And sunshine yields to shower.
 Thus too it is with *man's* poor race,
 The storms breaks fast about his face,
 A various atmosphere !

Now

Remarkable days, &c. | ☉ri. | ☉se. | D pl. | Aspects, &c.

1	3	Pleasant	5	43	6	17	8	1	Indigent and
2	4	Days 12 36	5	42	6	18	16	14	U rises 0 50
3	5	seasonable	5	40	6	20	II	1	bumble Cbri-
4	6	Ambrose.	5	39	6	21	15		stians are more
5	7	weather,	5	38	6	22	28		Sirius set 10 38
6	E 5	in Lent.	5	37	6	23	11	6	☉ ☉ infe.
7	2	then windy,	5	36	6	24	24		excellent than
8	3	with flying	5	34	6	26	Ω	6	Sirius set 10 24
9	4	Days inc. 3 44	5	33	6	27	18		wealthy and
10	5	clouds and	5	32	6	28	30	7	*s set 9 40
11	6	fine growing	5	30	6	30	12	Sp	12 so. 11 50
12	7	showers,	5	29	6	31	23		in Apogee.
13	E	Palm Sunday.	5	28	6	32	5		proud Sinners.
14	2	Days 13 8	5	26	6	34	17	14	U rises 0 9
15	3	fair and	5	25	6	35	29		The Peasant
16	4	mild,	5	24	6	36	11	Arct.	so. 0 27
17	5	then rain	5	23	6	37	24		that plows and
18	6	Good Friday.	5	22	6	38	6		barrows in the
19	7	with wind,	5	20	6	40	19	☉	enters 8
20	E	Easter Sunday.	5	19	6	41	2		stationary.
21	2	but soon	5	18	6	42	15	B's	eyesets 9 19
22	3	Days inc. 4 16	5	17	6	43	28		Fields enjoys
23	4	St. GEORGE.	5	16	6	44	12		more Peace, than
24	5	grows	5	15	6	45	26	8	☉ ☉
25	6	St. MARK.	5	13	6	47	10		Tyrants encir-
26	7	more pleasant	5	12	6	48	25	14	U rises 11 20
27	E 1	past Easter.	5	11	6	49	10	6	☉ ☉ 8 eled
28	2	and settled	5	10	6	50	25		with Diadems
29	3	Days 13 44	5	8	6	52	10	7	*s set 8 30
30	4	weather.	5	7	6	53	24		and Sceptres.

APRIL hath xxx Days.

				Planets Places.						
D. H. M.				D.	☉	♂	♂	♂	♀	♂
					☿	♂	♂	♂	♀	♂
First Q.	7	0	20 M	1	12	14	3	11	15	20 S.
Full ●	15	5	5 M	7	18	15	4	10	23	16 3
Last Q.	22	7	47 A	13	24	16	4	8	8	12 N. 3
New ☾	29	10	58 M	19	8	17	4	6	8	10 5
				25	6	17	4	4	15	12 S. 5

And with as chearful vigour run
 My course of duty as the sun.
 Sleep is a death; then let me try,
 By sleeping, what it is to die,
 That I as pleas'd may lay my head
 On the grave's couch as on my bed.

Howe'er

D.	☿	♂	♂	♂	♀	♂	T	
1	8	9	1	23	3			borrowed from the maid, and was sent to
2	9	20	2	19	4			bed five nights in the week without his
3	10	27	3	14	5			supper, for imaginary faults; while master
4	11	29	4	9	5			Jacky, whom the mother bred, had half
5	Morn.	5	4		6			crowns to make ducks and drakes with, and
6	0	26	5	56	7			never knew what it was to be so much as
7	1	17	6	46	8			chid for the greatest faults. Charles was
8	2	2	7	35	9			knocked down three times a day for speak-
9	2	42	8	21	10			ing before his betters; and Jacky kissed for
10	3	17	9	6	10			his spirit in being insolent and unmannerly
11	3	50	9	50	11			to his companions. What, alas! was the
12	4	21	10	32	12			consequence? Charles, who had the estate,
13	4	49	11	14	12			the first time he saw London, married a
14	5	17	11	58	1			common woman, and having an innate
15	Moon	Morn.	2					dread at the very sight of a gentleman, for
16	rises	12	41	2				having been so often beat for appearing be-
17	8	57	1	27	3			fore them, drank himself to death in a
18	9	55	2	14	4			twelve-month, among porters at an ale-
19	10	53	3	4	5			house; while Jack, for whom his mother
20	11	49	3	56	6			procured a commission in the army, was,
21	Morn	4	50	7				in his seventeenth year, and on the second
22	0	42	5	4	7			day after his arrival in London, run thro'
23	1	30	6	40	8			the body in a duel, for affronting another
24	2	14	7	35	9			officer. Some of the oriental Bramins, to
25	2	55	8	30	10			express the fatal consequences of want of
26	3	33	9	25	11			a due care in the education of children,
27	4	9	10	19	12			say, that when the soul of man has behaved
28	4	47	11	13	1			very ill in one body, it is, after the death of
29	sets	After.	1					C that,
30	8	12	1	4	2			

M A Y. V Month.

Now *Pleasure* gives the vermeil glow,
Then burns the *heat*, then chills the *snow*,

No *certain climate* there.

Full oft a flash of gorgeous glare,
Scorches its hour out, through the air,

While clouds in *ambush* lie:

'Tis thus the lesser orbs below,

Life's idle pageant hang to show,

While woes are *brooding* by.

Nor

Remarkable days, &c.		☉	☾	☼	☿	♂	♀	♂	♀	Aspects, &c.
1	5	PHILIP & JAMES.	5	6	54	II	9			lie that is
2	6	Clouds,	5	5	55	23				☿ rises 10 57
3	7	with wind,	5	4	56	☿	6			truly polite,
4	E 2	past Easter.	5	3	57	19				♀ gr. elong.
5	2	Days 13 56	5	2	58	☿	2			knows how to
6	3	and gusts	5	1	59	14				7's set 8 2
7	4	of rain in	5	1	59	26				☿ rises 10 34
8	5	some places,	5	0	7	☿	8			contradict
9	6	then fine	4	59	7	1	20			♂ ☉ ♀
10	7	Days inc. 4 54	4	58	7	2	☿	2		with respect,
11	E 3	past Easter.	4	57	7	3	14			and to please
12	2	growing	4	56	7	4	26			Arct. so. 10 44
13	3	weather;	4	55	7	5	☿	8		☿ rises 10 11
14	4	Days 14 12	4	54	7	6	20			without Adula-
15	5	fair and	4	53	7	7	☿	3		tion; and is
16	6	clear, followed	4	52	7	8	16			Lyra so. 2 56
17	7	by heat,	4	51	7	9	29			equally remote
18	E 4	past Easter.	4	50	7	10	☿	12		from an insipid
19	2	Days incr. 5 12	4	49	7	11	25			Complaisance
20	3	clouds, with	4	48	7	12	☿	9		☉ enters II
21	4	fine refresh-	4	47	7	13	23			and low Fa-
22	5	ing showers,	4	46	7	14	☿	6		miliarity.
23	6	and perhaps	4	45	7	15	21			Pro. sets 9 43
24	7	Days 14 32	4	44	7	16	☿	5		☿ rises 9 23
25	E	Rogation Sunday	4	44	7	16	19			☿ in Perigee.
26	2	thunder,	4	43	7	17	☿	4		By others
27	3	Days incr. 5 24	4	43	7	17	18			Arct. so. 9 44
28	4	then fair	4	42	7	18	II	3		Faults, wise
29	5	Ascension Day.	4	42	7	18	17			Men correct
30	6	and clear	4	41	7	19	☿	1		their own.
31	7	weather.	4	41	7	19	14			Lyra so. 1 55

MAY hath xxxi Days.

				Planets Places.							
D. H. M.				D.	☉	☿	♈	♉	♊	♋	D.L.
First Q.	6	4	36 A	1	8	8	♈	♉	8	♊	
Full ☉	14	7	40 A	7	11	18	4	1	22	15 S.	5
Last Q.	22	2	23 M	13	17	19	3	♈	♉	21	0
New ☿	28	7	35 A	19	23	20	3	28	7	28 N.	5
				25	29	20	2	26	14	8	2
					☿	21	2	25	22	18 S.	4

Howe'er I rest, great God! let me
Awake, and find myself with thee:
Cheer'd with this hope, serene I lie,
Prepar'd alike to live or die.

This

D.	D. fets	D. fets.	T	that, sent into another, and is born the
1	9 18	2 9	3	child of a bad father; and if we will look
2	10 18	2 56	4	into the nature of things, and see how
3	11 15	3 51	5	nearly alike the minds of all children are
4	Morn.	4 44	6	before they have imbibed bad habits from
5	0 3	5 34	7	bad examples, or good from good ones,
6	0 46	6 21	8	we shall find nature very nearly alike in all;
7	1 23	7 7	8	and all the future colour of the life to be
8	1 57	7 51	9	owing to the principles instilled into the
9	2 27	8 34	10	mind in this its blank state.
10	2 56	9 16	11	

Daily Wonders performed by G O D.

D.	D. fets	D. fets.	T	THE whole universe, which still sub-
11	3 53	10 41	12	sists in all its beauty, and in its origi-
12	4 22	11 27	13	nal order, once established, is a miracle
13	Moon Morn.		14	we have constantly before us. What a
14	rises	0 14	15	world in reality is this which we inhabit?
15	8 51	1 3	16	How great the number, the variety, the
16	9 48	1 55	17	beauty of the creatures it contains? What
17	10 42	2 48	18	hand but that of the Most High could place
18	11 31	3 43	19	in the immense expanse of the Heavens,
19	Morn.	4 38	20	the sun, and all those stars, whose size and
20	0 17	5 33	21	prodigious distance from us confound our
21	0 57	6 27	22	imagination? Who could determine the
22	1 34	7 19	23	course they were to run for so many mil-
23	2 9	8 11	24	lions of years that are passed? Who calcula-
24	2 45	9 4	25	ted so exactly the respective force of these
25	3 21	9 57	26	globes; and who established so perfect a
26	3 58	10 50	27	balance between them and the air which
27	Moon	11 44	28	supports them? Who placed this earth at
28	sets	After.	29	so
29	9 1	1 36	30	
30	9 54	2 31	31	

J U N E. VI Month.

Nor feldom the quick smile appears,

Fore-runner of the copious tears

That intercept *our* day:

Th' allusion still, O Sol! is true,

When tender openings of *thy* blue

Adorn the welkin's way.

And, ah! how oft the THICKER clouds,

From morn to eve, th' *effulgent* shrouds

In deepest robes of night :

Sad

Remarkable days, &c.		☉ ri.	☉ se.	☽ pl.	Aspects, &c.
1	E Sun. aft. Ascen.	4 40	7 20	☿ 27	Prosperity gains
2	2 Wind with	4 39	7 21	♈ 10	Friends, and
3	3 flying clouds,	4 39	7 21	22	Sp. ♀ sets 1 55
4	4 and thunder-	4 39	7 21	♊ 4	♂ stationary.
5	5 Days 14 44	4 38	7 22	16	Adversity
6	6 showers in	4 38	7 22	28	☽ in Apogee.
7	7 many places,	4 38	7 22	☾ 10	7* ^s rise 8 21
8	E Whitsunday.	4 37	7 23	22	tries them.
9	2 then fair	4 37	7 23	♈ 4	♂ ☉ ♀ super.
10	3 and pleasant;	4 37	7 23	16	Arct. so. 8 46
11	4 St. BARNABAS.	4 36	7 24	29	Without a
12	5 foggy mornings,	4 36	7 24	♄ 12	Friend, the
13	6 followed by	4 36	7 24	25	♂ sou. 8 3
14	7 hot sun,	4 36	7 24	♊ 8	World is but a
15	E Trinity Sunday.	4 36	7 24	22	Wilderness.
16	2 but soon	4 35	7 25	☿ 5	Cor. ♈ se. 11 0
17	3 Days incr. 5 40	4 35	7 25	19	Many Men have
18	4 Days 14 40	4 35	7 25	♋ 3	been capable of
19	5 grows more	4 35	7 25	17	♂ ☉ ♀
20	6 temperate;	4 35	7 25	☿ 2	☽ in Perigee.
21	7 Longest Day.	4 35	7 25	16	☉ enters ☿
22	E 1. past Trinity.	4 35	7 25	♄ 1	doing a wise
23	2 variable	4 35	7 25	14	Thing; more
24	3 St. JOHN Baptist.	4 35	7 25	28	a cunning
25	4 weather,	4 35	7 25	♈ 12	☽ rises 2 14
26	5 perhaps rain,	4 35	7 25	26	Thing; but
27	6 with thunder,	4 35	7 25	☿ 9	Sp. ♀ se. 0 15
28	7 then hot and	4 36	7 24	22	very few a
29	E St. PET. & PAUL.	4 36	7 24	♈ 5	generous
30	2 sultry.	4 36	7 24	18	Thing.

JUNE hath xxx Days.

				Planets Places.							
D. H. M.				D.	☉	☿	♈	♊	♋	♌	D.L.
First Q.	5	9	53 M	1	11	22	1	25	0	1	S. 2
Full ●	13	7	37 M	7	17	23	♋	25	8	14	N. 4
Last Q.	20	7	9 M	13	23	23	30	25	15	27	4
New D	27	5	15 M	19	28	24	29	26	22	☿	S. 2
				25	☿	25	28	28	29	21	5

This is a drowsy state, where night
 Holds a divided reign with light:
 I sleep, I rise, and sleep again,
 Amus'd, beguil'd with visions vain.
 O come that hour, that morning-break,
 When I from death to life shall wake, When

D.	D. t	D. sou.	T	
1	10 40	3 23	5	is neither too near nor too far from it?
2	11 23	4 13	6	The vicissitudes of day and night, the re-
3	11 59	5 1	6	volutions of the seasons, the innumera-
4	Morn.	5 45	7	ble multitude of animals, reptiles, trees,
5	0 30	6 28	8	plants, and all that the earth produces, are
6	0 59	7 10	9	the work of the Lord. If such a wonder-
7	1 26	7 52	9	ful world was created before our eyes,
8	1 54	8 34	10	who would not consider it as one of the
9	2 21	9 18	11	greatest miracles of the Almighty Power?
10	2 52	10 5	11	The particular providence of God is a
11	3 27	10 53	12	constant proof of his greatness, his power,
12	4 3	11 45	1	wisdom and omnipresence. The continual
13	Moon	Morn.	1	care God takes of us, and the marked pro-
14	rises	0 38	2	tection, of which there is nobody who
15	9 25	1 33	3	has not had particular proofs; the differ-
16	10 12	2 29	4	ent means he makes use of to lead man-
17	10 55	3 24	5	kind to their duty; the paths by which he
18	11 33	4 19	6	conducts them to happiness; the adversity
19	Morn.	5 11	7	he makes use of to awaken and force
20	0 7	6 3	8	them to self-recollection; the extraordi-
21	0 41	6 54	9	nary events which he turns to the advantage
22	1 16	7 45	9	of his purposes, events which generally are
23	1 53	8 38	10	produced by small causes, and under cir-
24	2 31	9 31	11	cumstances which appear to render them
25	3 13	10 25	12	impossible; the great revolutions he per-
26	3 59	11 19	1	forms to spread the knowledge of his gos-
27	Moon	After.	2	pel from one end of the world to the
28	sets	1 7	2	other; these are all so many effects, where-
29	9 12	1 58	3	
30	9 50	2 48	4	in

J U L Y. VII Month.

Sad emblem still of *his* distress,
 Whose days in constant wretchedness
 Pass on, unknown to light !
 But see, the prospect shifts again,
Radiance commixes with the rain,
 'Tis warmth and wet together :
 In *this* too the allusion's just,
 For who, alas ! one hour can trust,
 Man's *sunshine*, *show'ry* weather ?

Yet

Remarkable days, &c.		☉	ri	☉	se	☿	pl.	Aspects, &c.
1	3	Wind with	4	36	7	24	☿ 0	☿ so. 11 3
2	4	Visitation V. M.	4	37	7	23	12	A good Man in
3	5	clouds	4	37	7	23	24	his study, with-
4	6	Independence.	4	37	7	23	☿ 6	☿ in Apogee.
5	7	and rain,	4	38	7	22	18	Lyra so. 11 16
6	E 3	past Trinity.	4	38	7	22	☿ 0	☿ out stirring
7	2	then fair	4	39	7	21	12	from his Books,
8	3	and clear,	4	39	7	21	24	Sp. ☿ se. 11 26
9	4	Days dec. 10 m.	4	40	7	20	☿ 7	☿ may make great
10	5	but grows	4	40	7	20	20	Discoveries of
11	6	hot and	4	41	5	19	☿ 3	the Beauty and
12	7	sultry,	4	41	7	19	17	☿ so. 10 12
13	E 4	past Trinity.	4	42	7	18	☿ 1	Deformity of
14	2	more tem-	4	42	7	18	15	Nature: For
15	3	Swithin.	4	43	7	17	☿ 0	the reading an-
16	4	Days 14 34	4	43	7	17	14	☿ gr. elong.
17	5	perate and	4	44	7	16	28	cient Authors,
18	6	Days dec. 20 m.	4	45	7	15	☿ 13	B's eye ri. 1 35
19	7	cooler air,	4	46	7	14	27	☿ so. 10 9
20	E 5	past Trinity.	4	47	7	13	☿ 11	and looking back
21	2	flying clouds	4	48	7	12	25	to past Ages,
22	3	with rain;	4	49	7	11	☿ 9	☿ enters ☿
23	4	thunder-gusts	4	50	7	10	22	gives a History
24	5	in many places,	4	50	7	10	☿ 5	or Collection
25	6	St. JAMES.	4	51	7	9	18	of the Crimes
26	7	then fair and	4	52	7	8	☿ 1	☿ eclips inv.
27	E 6	past Trinity.	4	53	7	7	14	and Misfortunes
28	2	pleasant.	4	54	7	6	26	Arct. se. 0 47
29	3	Days 14 12	4	55	7	5	☿ 8	☿ with ☿
30	4	Dog-days begin.	4	56	7	4	20	of Mankind:—
31	5	Days dec. 42 m.	4	57	7	3	☿ 2	☿ stationary.

JULY hath xxxi Days.

			Planets Places.							
D.	H.	M.	D.	☉	☿	♈	♉	♊	♋	D.L.
1st Q.	5	3	43 M	1	☿	8	♈	♉	♊	1 N. 1
all ●	12	5	34 A	7	10	25	27	29	7	5
1st Q.	19	11	32 M	13	16	26	27	♈	14	2
ew ☾	26	5	2 A	19	21	27	26	4	21	5
				25	27	27	25	6	28	3
				25	☿	28	25	9	☿	

When, forc'd from this immuring cell,
And bidding this dark world farewell,
I to the heav'ns shall wing my way,
And, from the height of endless day,
View this opake, tumultuous ball,
At home with God, my life, my all!

THE

D.	H.	M.	in	we	ought	to	acknowledge	the	hand	of
10	22	3	33	5	God	continually	acting	for	us	;
10	52	4	17	6	properly	attended	to	them	, they	would
11	19	4	59	7	excite	us	to	declare	, " This	is
11	48	5	41	8	the	Lord's	doing	, it	is	marvellous
Morn.	6	23	8	9	in	our	eyes."	Let	us	
0	16	7	6	10	be	attentive	to	all	before	us
0	44	7	50	11	and	we	shall	every	where	trace
1	18	8	38	12	God.	We	shall	find	that	by
1	53	9	28	13	ordinary	means	he	still	acts	for
2	35	10	21	14	our	good	;	and	that	we
3	23	11	16	15	may	continually	hear	his	salutary	voice.
Moon	Morn.	1	1	16	Men	who	see	that	God	created
0	13	2	2	17	this	world	, which	on	all	sides
8	48	1	10	18	shews	them	such	wonders	,--men	, who
9	29	2	7	19	are	every	hour	loaded	with	his
10	5	3	2	20	blessings	, and	indebt-	ed	to	him
10	40	3	54	21	for	all	that	they	enjoy	, ought
11	15	4	46	22	they	not	to	believe	him	, to
11	50	5	38	23	love	and	obey	him?	And	yet
Morn.	6	30	8	24	him?	And	yet	they	refuse	to
0	27	7	21	25	do	so.	What	then	can	affect
1	7	8	15	26	them?	What	is	there	they	would
1	52	9	9	27	would	not	refuse?	We	are	every
2	40	10	3	28	day	wit-	nesses	of	the	wonders
3	31	10	55	29	of	God.	Let	us	at-	tend
Moon	11	47	1	30	tend	to	them	, and	not	shut
sets	After.	2	2	31	our	hearts	against	the	truth.	Let
8	19	1	25	32	not	prejudice	or	passions	prevent	us
8	51	2	10	33	from	reflecting	on	the	admirable	works
9	18	2	53	34	of	the	Lord.	Let	us	con-
9	48	3	36	35	template	this	visible	world.	Let	us
					look	into	ourselves	, and	we	shall
					find	continual	subjects	for	acknowledgment	to
					him	who	performs	these	daily	miracles.
					Full	of	these	great	ideas	, struck
					with	astonishment	and	admiration	, we	shall
					then	cry	out	, Praise	, honour	

AUGUST. VIII Month.

Yet soft—a track of *richer* light,
Seems breaking now upon the sight,

The firmament is fair!

Ah! no—the sudden torrent pours,
And half the skies descend in show'rs,
Deforming earth and air!

Thus, frequent, *after* many a sigh

Hath burst impetuous o'er our sky,

Rich transport darts around;

Then

Remarkable days, &c. | ☉ | ☽ | ☿ | ♀ | Aspects, &c.

1	6	Lammas Day.	4	57	7	3	△	14	D in Apogee.
2	7	<i>Pleasant</i>	4	58	7	2		26	<i>And there is</i>
3	E 7	pass Trinity.	4	59	7	1	♄	8	<i>every where</i>
4	2	<i>breezes,</i>	5	07		C		20	B's eye r. 0 30
5	3	Days dec. 52 m.	5	16	59	↑	2		7's rise 11 2
6	4	Transfiguration.	5	26	58		15		<i>something that</i>
7	5	Days 13 54	5	35	57		28		4 so. 8 23
8	6	<i>rain with</i>	5	46	56	♄	11		☐ ☉ ☿
9	7	<i>thunder,</i>	5	56	55		25		<i>is morally good;</i>
10	E	St. LAWRENCE.	5	66	54	☿	9		Declip. vis.
11	2	<i>then hot</i>	5	86	52		24		<i>some Exam-</i>
12	3	<i>and sultry,</i>	5	96	51	☿	9		D in Perigee.
13	4	Days 13 40	5	106	50		24		☉ ☽ infer.
14	5	Days dec. 1 14	5	116	49	☿	8		<i>ples of Virtue</i>
15	6	<i>now more</i>	5	136	47		23		Sp. ☿ sets 8 56
16	7	<i>temperate;</i>	5	146	46	☿	8		<i>and Happiness.</i>
17	E 9	pass Trinity.	5	156	45		22		<i>A contented</i>
18	2	<i>flying clouds,</i>	5	166	44	☿	6		<i>Mind, and a</i>
19	3	Days 13 26	5	176	43		19		4 so. 7 37
20	4	<i>with wind</i>	5	186	42	☿	2		4 stationary.
21	5	<i>and rain,</i>	5	196	41		15		☐ ☉ ☿ good
22	6	<i>followed</i>	5	206	40		28		☉ enters ☿
23	7	<i>by heat,</i>	5	216	39	☿	10		☿ stationary.
24	E	St. Bartholomew.	5	236	37		23		<i>Conscience,</i>
25	2	<i>but grows</i>	5	246	36	☿	5		<i>will make</i>
26	3	<i>more tem-</i>	5	256	35		17		<i>a Man happy</i>
27	4	<i>perate,</i>	5	266	34		29		Sirius rises 3 7
28	5	<i>fair and</i>	5	276	33	△	10		D in Apogee.
29	6	John Baptist beh.	5	296	31		22		<i>in all Con-</i>
30	7	<i>clear.</i>	5	306	30	☿	4		<i>ditions.</i>
31	E 11	pass Trinity.	5	326	28		16		☿ gr. elong.

AUGUST hath xxxi Days.

Planets Places.

D. H. M.					D. ☉ ♄ ♀ ☿ ☽ ☿ ☿ D.L.											
First	Q.	3	7	54	A	1	☿	♄	♂	♀	☿	☽	☿	☽	N.	4
Full	●	11	2	23	M	7	15	29	24	15	21	26				4
Last	Q.	17	5	12	A	13	21	29	24	19	28	21	S.			3
New	D	25	7	22	M	19	27	29	24	22	☿	17				5
						25	☿	29	24	26	12	16	N.			1

THE SHORTEST DAY.

SURE as our earth around the sun,
Its annual journey rolls;
Or its diurnal travel takes

From centers at the poles :

Sure

D.	Dets	D fou	T	honour and glory be to God, who alone does
1	10 18	4 18	6	marvellous things; to the God of all con-
2	10 44	5 0	6	solation, to him be glory for ever and ever.
3	11 14	5 43	7	
4	11 47	6 28	8	RECIPE for the Scurvy, Leprosy, and all
5	Morn.	7 16	9	disorders which derive their origin from
6	0 26	8 8	9	any impurities of the blood and juices.
7	1 11	9 1	10	T AKE of the leaves of Male-Speedwell
8	2 1	9 58	11	four ounces; Bark of Elder, two
9	3 0	10 56	12	ounces; Winter's Bark, three ounces;
10	4 5	11 55	1	Angelica Root, sliced thin, half a pound;
11	Moon Morn.	2	2	Comfrey Root, Fennel Root, of each (slic-
12	rises	0 51	3	ed) four ounces.
13	8 40	1 46	3	Boil these ingredients together in two
14	9 17	2 41	4	gallons of soft water, over a slow fire, till
15	9 53	3 35	5	one half is consumed; then strain off the
16	10 30	4 28	6	decoction into a clean earthen pan, and let
17	11 9	5 27	7	it stand all night to settle; in the morning
18	11 52	6 14	8	carefully pour off the clear liquor from the
19	Morn.	7 8	9	sediment, and dissolve therein three pounds
20	0 40	8 2	10	of treble refined sugar, and two pounds of
21	1 30	8 54	11	virgin honey, which are to be gently sim-
22	2 24	9 46	11	mered into a thin syrup.
23	3 21	10 37	12	The dose is a large tea-cup full, night
24	4 18	11 24	1	and morning, or rather, in some cases,
25	Moon After.	2	2	morning, noon, and night; adding to each
26	sets	0 55	2	dose, at the time of taking it, a small tea-
27	7 56	1 38	3	spoon full of the late celebrated Dr. Hux-
28	8 24	2 20	4	ham's essence of Antimony, which greatly
29	8 51	3 2	4	heightens and improves the virtue of the
30	9 20	3 44	5	medicine.
31	9 52	4 27	6	D SOLILOQUY

SEPTEMBER. IX Month.

Then, e'er the flatt'ring beam can *fix*,
 Returning tides of sorrow mix,
 And *Hope itself* is drown'd.
 Yet, haply, shall our *eye* be clear,
 Serenely smooth our hemisphere;
 Resembling still in *this*;
 Just as our orbs are going down,
 O may no fearful tempest frown,
 But may both *set* in peace.

But,

Remarkable days, &c. | ☉ ri | ☉ se | D pl. | Aspects, &c.

1	2	Fair and	5	33	6	27	m	28	☿ sets 0 25.
2	3	Days dec. 2 h	5	35	6	25	☿	10	Complaisance
3	4	Days 12 48	5	36	6	24		23	☿'s rise 9 24
4	5	pleasant,	5	37	6	23	☿	6	renders a Supe-
5	6	with some	5	39	6	21		19	rior amiable, an
6	7	Dog-days end.	5	40	6	20	☿	3	Equal agreeable,
7	E	12 past Trinity.	5	41	6	19		18	and an Inferi-
8	2	Nativ. V. Mary.	5	42	6	18	☿	2	or acceptable.
9	3	flying clouds and	5	43	6	17		17	Anger may
10	4	foggy mornings,	5	44	6	16	☿	2	h stationary.
11	5	Days 12 28	5	46	6	14		18	Sirius rises 2 14
12	6	Days dec. 2 24.	5	47	6	13	☿	3	glance into the
13	7	but clears	5	48	6	12		17	☿ sets 10 45
14	E	13 past Trinity.	5	50	6	10	☿	2	Breast of a
15	2	up with	5	51	6	9		16	wife Man, but
16	3	warm sun;	5	52	6	8		29	rests only in the
17	4	Days 12 12	5	54	6	6	☿	12	☿ ☿ ☿ Bosoms
18	5	Days dec. 2 40	5	55	6	5		25	Arct. sets 9 32
19	6	Clouds, with	5	57	6	3	☿	7	☿ sets 10 26
20	7	high winds	5	58	6	2		20	of Fools.
21	E	St. MATTHEW.	5	59	6	1	m	2	Sirius ri. 1 38
22	2	Eq. Day & Night	6	0	6	0		14	☿ enters ☿
23	3	and rain,	6	2	5	58		25	Virtue and
24	4	then temperate	6	3	5	57	☿	7	☿ in Apogee.
25	5	and settled.	6	4	5	56		19	☿ ☿ ☿ supe.
26	6	Days 11 48	6	6	5	54	m	1	Innocency is
27	7	Days dec. 3 4.	6	7	5	53		13	a continual
28	E	15 past Trinity.	6	8	5	52		25	B's eye ris. 9 2
29	2	St. MICHAEL.	6	10	5	50	☿	7	Feast.
30	3	weather.	6	11	5	49		19	Sirius ri. 1 6

SEPTEMBER hath xxx Days.

				Planets Places.							
D. H. M.				D.	☉	☿	♈	♊	♋	♌	D.L.
First Q.	2	11	27 M	1	☿	♈	♊	♋	♌	♍	N. 5
Full ●	9	10	50 M	7	15	30	24	0	20	21	0
Last Q.	16	1	36 M	13	21	30	25	8	♍	10	S. 5
New D	23	11	53 A	19	27	30	25	12	11	22	1
				25	☿	29	26	16	18	☿	N. 4

Sure as the orb that gilds the day,
 With splendors all his own,
 Still sheds an unremitting ray
 From his imperial throne :
 Sure as the regent of the night,
 In milder beauty gay,

Distrie

D.	Dsets	Dsou	T
1	10 28	5 15	7
2	11 9	6 3	7
3	11 56	6 55	8
4	Morn.	7 49	9
5	0 51	8 45	10
6	1 50	9 43	11
7	2 57	10 41	12
8	4 9	11 37	12
9	Moon	Morn.	1
10	rises	0 34	2
11	7 58	1 30	3
12	8 35	2 26	4
13	9 15	3 21	5
14	9 57	4 16	6
15	10 44	5 11	7
16	11 35	6 6	8
17	Morn.	6 59	9
18	0 27	7 51	10
19	1 24	8 42	11
20	2 21	9 31	11
21	3 22	10 18	12
22	4 18	11 2	12
23	Moon	11 45	1
24	sets	After.	2
25	7 4	1 9	3
26	7 32	1 52	3
27	8 3	2 35	4
28	8 36	3 20	5
29	9 14	4 7	5
30	9 58	4 57	6

SOLILOQUY on NATURE'S CHARMS.

THE charms of rural nature, especially in the months of spring and summer, afford pleasure to the eye, fruit to the taste, music to the ear, and instruction to the mind; the birds on every bough, the flowers on every side, and variegated scenes presented to the view around, all conspire to excite pleasure, admiration, and devout acknowledgments in the thinking and serious spectator, while sun, moon, stars, and all the orbs above appear (in Thomson's language)

"To sing the God of Seasons as they roll."

But what are nature's charms, when put in competition with the beauty and loveliness of the GOD of GRACE? whose smile alone makes heaven with all the glorious inhabitants thereof rejoice *with joy unspeakable and full of glory.* The world, with all it can afford to felicitate and ennoble the possessors of its riches, honours, joys, and pleasures, is but a mere blank, when compared to *his* all-gracious presence, and the joys at *his* right hand, where there are *pleasures for evermore.* O, then, my soul! let it be thy constant wish to *know* more, *love* more, *serve* more and better, *HIM,* whose

OCTOBER. X Month.

But should no parting joys befriend,
 No farewell streaks of light attend,
 To cheer our fading ray:
 Then be it *thine*—SUBLIMER Sun,
 Soon as this darksome course is run,
 To give—PERPETUAL DAY!

AN

Remarkable days, &c.		☉ri	☉le	☿pl.	Aspects, &c.
1	4	Dewy even-	5 12	5 48	☿ 2 24 sets 9 37
2	5	ings, and	5 13	5 47	15 Pride is the
3	6	cool, per-	5 15	5 45	28 most uneasy
4	7	Days 11:28	5 16	5 44	☿ 12 Thing in the
5	E	16 past Trinity.	6 17	5 43	26 World, and the
6	2	haps some	6 19	5 41	☿ 10 most odious.
7	3	Days dec. 3 30	6 20	5 40	25 Pride, where
8	4	white frosts,	6 22	5 38	☿ 10 ☿ in Perigee
9	5	and southerly	6 23	5 37	26 Wit fails, steps
10	6	winds;	6 24	5 36	☿ 11 7's so. 2 30
11	7	flying	6 25	5 35	26 in to our De-
12	E	17 past Trinity.	6 27	5 33	☿ 11 fence, And fills
13	2	clouds,	6 28	5 32	25 24 sets 9 10
14	3	with rain	6 30	5 30	☿ 8 up all the
15	4	and wind,	6 31	5 29	21 Arct. sets 7 53
16	5	then fair	6 32	5 28	☿ 4 mighty void
17	6	and pleasant;	6 33	5 27	16 Sirius ri. at 12
18	7	St. LUKE. •	6 34	5 26	29 of Sense.
19	E	18 past Trinity.	6 36	5 24	☿ 11 True Modesty
20	2	warm	6 37	5 23	22 is ashamed of
21	3	winds with	6 38	5 22	☿ 4 Sirius ri. 11 47
22	4	rain, and	6 39	5 21	16 ☉ enters ♍
23	5	perhaps	5 40	5 20	28 ☿ gr. elong.
24	6	thunder,	5 42	5 18	☿ 10 every Thing
25	7	CRISPIN.	5 43	5 17	22 that is crimi-
26	E	19 past Trinity.	5 44	5 16	☿ 4 24 sets 8 31
27	2	then grows	6 45	5 15	16 nal; false Mo-
28	3	St. SIM. & JUDE.	6 46	5 14	29 desty of every
29	4	pleasant	6 47	5 13	☿ 11 Thing that is
30	5	for the	6 48	5 12	24 unfashionable.
31	6	season.	6 50	5 10	☿ 7

OCTOBER hath xxxi Days.

			Planets Places.									
D. H. M.			D.	☉	☿	♈	♉	♊	♋	♌	♍	D.
First Q.	2	1 32 M	1	8	8	29	27	20	24	13	N.	4
Full ●	8	7 28 A	7	14	29	27	24	24	23	S.	3	
Last Q.	15	2 0 A	13	20	29	28	29	7	7	N.	4	
New ☾	23	5 37 A	19	26	28	29	19	10	12	N.	2	
First Q.	31	1 46 A	25	7	28	30	7	19	20		5	

Distributes her impartial light,

Fair rival of the day:

Sure as the sparkling worlds that gild

The regions of the sky,

A godlike satisfaction yield,

In reason's ravish'd eye.

Sure

D.	☉	☿	♈	♉	♊	♋	♌	♍	Text
1	10 49	5 49	7	grace and glory speak his matchless praise,					
2	11 43	6 42	8	and teach both heaven and earth to spread					
3	Morn.	7 37	9	abroad his fame.					
4	0 45	8 33	10	Earth flies, with all the charms it has in store,					
5	1 53	9 29	11	Its snares and gay temptations are no more;					
6	3 3	10 25	12	Creatures no longer their allurements boast,					
7	4 16	11 21	1	Creation's self, with all her beauty's lost;					
8	Moon Morn.	1	2	The sun, moon, stars, and yonder fields of light,					
9	rises	0 17	3	Withdraw and vanish from my gazing sight.					
10	7 15	1 13	4	While God is all in all.					Mrs. Rowe.
11	7 57	2 10	5						
12	8 44	3 7	6						

THE VANITY OF EARTHLY PLEASURES.

WHAT pleasure some persons take in following the amusements of the age, while others are as assiduous in the pursuit of riches, honours, and preferment, little thinking that every sublunary acquisition and enjoyment are as incapable of affording permanent satisfaction to a rational being, formed for immortality, as they are of procuring lasting happiness and felicity in the present chequered scene of things. It is but a few weeks ago that the gay, the fashionable, and affluent Thylander, in the midst of earthly possessions and emoluments, breathed out his last in the wise man's energetic language---*Vanity of vanities, all is vanity and vexation of spirit.* And indeed, when the sum total of all

E

earthly

N O V E M B E R. XI Month.

AN EPIGRAM ON A MISER.

EXULT not so, proud breathing clay !
 Forgetful that thou borrow'st all ;
 Remember, there must come a day,
 When he, who lent thee, will recall.
 Then tremble, that thy blessings past
 Have been unthankfully enjoy'd :
 They were no more design'd to last,
 Than to be basely misemploy'd.

On

Remarkable days, &c.		☉	☿	♂	♂	♂	Aspects, &c.
1	7 All Saints.	6	50	5	10	☿ 21	Zealous Men
2	E 20 past Trinity.	6	51	5	9	☿ 5	are ever dis-
3	2 Clouds, *	6	52	5	8	☿ 19	playing to you
4	3 with wind,	6	53	5	7	☿ 4	7's so. 12 55
5	4 Days dec. 4 38	6	54	5	6	☿ 19	the Strength of
6	5 Days 10 10	6	55	5	5	☿ 4	D in Perigee.
7	6 and like	6	56	5	4	☿ 19	their Belief,
8	7 for falling	6	58	5	2	☿ 4	h so. 12 46
9	E 21 past Trinity.	6	59	5	1	☿ 19	while judicious
10	2 weather,	7	0	5	0	☿ 3	great. elong.
11	3 Days dec. 4 52	7	1	4	59	☿ 17	Men are shew-
12	4 Days 9 54	7	3	4	57	☿ 0	ing you the
13	5 fair and	7	4	4	56	☿ 13	h so. 12 20
14	6 seasonable,	7	5	4	55	☿ 25	Grounds of it.
15	7 followed by	7	6	4	54	☿ 7	Sirius so. 3 10
16	E 22 past Trinity.	7	7	4	53	☿ 19	Avarice is the
17	2 high winds,	7	8	4	52	☿ 1	most opposite
18	3 Days dec. 5 8	7	9	4	51	☿ 13	8 ☉ 4
19	4 Days 9 40	7	10	4	50	☿ 25	of all Characters
20	5 with snow	7	11	4	49	☿ 7	stationary.
21	6 or cold rain,	7	12	4	48	☿ 19	☉ enters †
22	7 then clears up	7	12	4	48	☿ 1	to that of God
23	E 23 past Trinity.	7	13	4	47	☿ 13	Almighty ;
24	2 moderate;	7	14	4	46	☿ 26	whose, alone,
25	3 Days dec. 5 20	7	15	4	45	☿ 8	h so. 11 26
26	4 Days 9 28	7	16	4	44	☿ 21	it is to give,
27	5 fair and	7	16	4	44	☿ 4	and not to
28	6 clear, but	7	17	4	43	☿ 18	Sirius so. 2 16
29	7 grows cold.	7	18	4	42	☿ 1	receive.
30	E Advent Sunday.	7	18	4	42	☿ 15	

NOVEMBER hath xxx Days.

Planets Places.

D. H. M.				D.	☉	☿	♈	♉	♊	♋	♌	♍	♎	♏	D. L.
Full	●	7	4	54	M	1	9	27	1	13	26	0	5.	1	
Last Q.	14	6	27	M	7	15	27	2	17	15	8			5	
New	☽	22	11	18	M	13	21	27	4	22	6	14		0	
First Q.	29	11	58	A	19	27	26	5	26	11	17	N.		5	
					25	1	26	6	14	14				3	

Sure as the Spring, in beauty bright,
Or Summer in her bloom,
Or Autumn, rich in every gift,
Foretell the Winter's gloom ;

So

D.	sets	D. sou	1	earthly acquirements is properly considered,
1	Morn.	7 23	9	and weighed in the balance of sound rea-
2	0 49	8 16	10	son and mature reflection, it amounts to lit-
3	1 56	9 9	10	tle or nothing more than Solomon's decla-
4	3 9	10 3	11	ration in the passage just quoted, VANITY
5	4 22	10 58	12	AND VEXATION.
6	5 35	11 54	1	<i>Florianthus</i> , a man of fortune, abilities
7	Moon Morn.		2	and discernment, lived to the age of forty-
8	rises	0 52	3	three, eagerly grasping at wealth, dignity,
9	7 24	1 50	4	and fame, before he was suitably convin-
10	8 17	2 48	5	ced that each of them were utterly insuffi-
11	9 16	3 45	5	cient to make him truly happy; but a vio-
12	10 15	4 40	6	lent illness of three months brought him to
13	11 13	5 31	7	a due sense of the folly of all wordly en-
14	Morn.	6 20	8	joyments, and their absolute inability to
15	0 11	7 5	9	satisfy the longing desires of a never dying
16	1 9	7 49	10	soul, on the verge of quitting its frail tene-
17	2 6	8 31	10	ment of mortality and corruption. Reli-
18	3 3	9 13	11	gion only can point out the way to obtain
19	3 58	9 54	11	pleasure unallayed with pain; and felicity
20	4 54	10 36	12	durable as eternity itself. Dr. Young in
21	5 51	11 20	1	his Night Thoughts very justly says,
22	Moon After.		1	Religion's all! descending from the skies-
23	sets	0 54	2	To, wretched man; the goddess in her left
24	6 42	1 43	3	Holds out <i>this</i> world, and in her right the <i>next</i> .
25	7 31	2 34	4	
26	8 27	3 27	5	
27	9 28	4 20	6	
28	10 33	5 12	7	
29	11 39	6 4	7	
30	Morn.	6 55	8	

CHARACTER of a WELL BRED MAN.

SOME have supposed the fine gentleman
and the well bred man to be synony-
mous

DECEMBER. XII Month.

ON A CURATE.

A Vicar long ill, who had acquired much wealth,
Desired his curate to pray for his health :
Which oft having done, a parishioner said,
That he rather thought he wished him dead ;
To whom he replied, he credit might give him,
He ne'er pray'd for his *death*, tho' had oft for his *living*.

Remarkable days, &c.		☉ ri.	☾ se	☿ pl.	Aspects, &c.
1	2	Clouds, and	7 19 4 41	☿ 29	h fo. 10 58
2	3	like for	7 19 4 41	☿ 13	The Great and
3	4	Days dec. 5 30	7 20 4 40	28	D in Perigee.
4	5	Days 9 20	7 20 4 40	☿ 13	Sirius ri. 8. 46
5	6	falling	7 21 4 39	28	Powerful feel
6	7	weather,	7 22 4 38	☿ 12	the Anguish of
7	E 2	in Advent.	7 23 4 37	27	Envy and
8	2	Concep. V. M.	7 23 4 37	☿ 11	Ambition :
9	3	then clear	7 24 4 36	25	The Poor and
10	4	and cold ;	7 24 4 36	☿ 8	7 ^o s fo. 10 19
11	5	like for	7 24 4 36	21	h & u both sta.
12	6	snow or	7 24 4 36	☿ 3	Needy meet with
13	7	cold rain ;	7 25 4 35	15	h fo. 10 2
14	E 3	in Advent.	7 25 4 35	27	cross Blows
15	2	high winds,	7 25 4 35	☿ 9	of Fortune.
16	3	Days dec. 5 40	7 25 4 35	21	D in Apogee.
17	4	Days 9 10	7 25 4 35	☿ 3	Sir. ri. 7 48
18	5	but grows	7 25 4 35	15	Virtue and
19	6	more	7 25 4 35	27	h fo. 9 34
20	7	temperate	7 25 4 35	☿ 10	great elong.
21	E	St. THOMAS.	7 25 4 35	22	☿ enters h
22	2	and fair ;	7 25 4 35	☿ 5	true Piety are
23	3	flying clouds,	7 25 4 35	18	D with ☿
24	4	with wind,	7 25 4 35	☿ 1	more valuable
25	5	CHRISTMAS.	7 25 4 35	15	than all other
26	6	St. STEPHEN.	7 25 4 35	28	Possessions.
27	7	St. JOHN.	7 25 4 35	☿ 12	Diligence over-
28	E	INNOCENTS.	7 25 4 35	26	comes Difficul-
29	2	and like for	7 25 4 35	☿ 10	ties, Sloth
30	3	rain or snow.	7 24 4 36	24	Sir. fo. 2 49
31	4	SILVESTER.	7 24 4 36	☿ 8	makes them.

DECEMBER hath XXXI Days.

D. H. M.				Planets Places.							
				D.	☉	☿	♂	♂	♀	♂	D. L.
Full ●	6	3	43 A	1	10	25	7	5	17	9	S. 4
Last Q.	14	2	18 M	7	16	25	9	10	19	2	4
New D	22	4	3 M	13	22	24	10	15	20	2	N. 3
First Q.	29	8	24 A	19	28	24	11	19	19	6	5
				25	10	23	13	24	16	13	0

So sure the gloom of death shall come,
 To strike the young and gay ;
 Then let them all, while life remains,
 Think on the Shortest Day.

D.	☿	☿	T								
1	0 46	7 46	9	mous characters; but I will make it appear that nothing can be more widely different; the former leaves nature entirely, the latter improves upon her. He is neither a slave nor an enemy to pleasure, but approves or rejects as his reason shall direct. He is above stooping to flatter a knave, though possessed of a title; nor ever overlooks merit, though he should find it in a cottage. His behaviour is affable and respectful, yet not cringing or formal; and his manners easy and unaffected. He misses no opportunity wherein he can oblige his friends, yet does it in so delicate a manner, that he seems rather to have received than conferred a favour. He does not profess a passion he never felt, to impose upon the credulity of a silly woman; nor will he injure another's reputation, to please her vanity. He cannot love where he does not esteem, nor ever suffers his passions to overcome his reason. In his friendship he is steady and sincere, and lives less for himself than for his friend.							
2	1 55	8 38	10								
3	3 4	9 31	11								
4	4 15	10 25	11								
5	5 26	11 22	12								
6	Moon	Morn.	1								
7	rises	0 21	2								
8	6 49	1 19	3								
9	7 48	2 16	4								
10	8 48	3 11	5								
11	9 48	4 2	6								
12	10 47	4 50	7								
13	11 45	5 35	7								
14	Morn.	6 18	8								
15	0 43	7 0	9								
16	1 39	7 41	9								
17	2 32	8 21	10								
18	3 27	9 3	11								
19	4 26	9 48	11								
20	5 24	10 35	12								
21	6 22	11 24	1								
22	Moon	After.	2								
23	sets	1 9	2								
24	7 8	2 3	3								
25	8 12	2 57	4								
26	9 12	3 50	5								
27	10 25	4 41	6								
28	11 32	5 31	7								
29	Morn.	6 21	8								
30	0 39	7 12	9								
31	1 45	8 4	9								

SOLILOQUY on FORTITUDE.

TRUE courage consists not so much in personal valour, as in fortitude of mind. That man is only brave, who can over-

overcome his own passions, and bear misfortunes without murmuring.

To dare to be virtuous in spite of example; and honest, in defiance of poverty; to treat vice with contempt, though to the prejudice of your fortune; to prefer an honest obscurity to splendid infamy; are braver actions than the conquering a kingdom. Had any one of those mighty heroes been left to act single, where would have been their merit? They owed as much to the meanest wretch they had under their command, as to their own valour. Alexander, though he could conquer the world, was unable to subdue himself. The man then who can do that, is greater than Alexander. True fortitude elevates the soul, and ennobles the sentiments; it does not voluntarily seek dangers, but never flies from them, when by encountering them it can contribute to the good of mankind.

ECLIPSES for the Year 1794.

I. A small Eclipse of the *Sun*, on the 31st of the First Month (January) at 19 min. past 6 in the morning; invisible in the United States; but may be seen at Iceland, and in most parts of Europe.

II. Of the *Moon*, on the 14th of the Second Month (February) in the afternoon; partly visible.

	H. M.
The Moon rises totally eclipsed at	5 17
End of total darkness	5 57½
End of the Eclipse	7 3

III. Of the *Sun*, on the 1st of the Third Month (March) about 4 h. 53 m. P. M. invisible here, by reason of the Moon's south latitude.

IV. Of the *Sun*, on the 26th of the Seventh Month (July) about 2 m. past 5 in the afternoon; also invisible from the same cause.

V. A total Eclipse of the *Moon*, on the 11th of the Eighth Month (August) in the morning; visible.

	H. M.
Beginning of the Eclipse	12 35
Beginning of total darkness	1 33
Middle	2 23
End of total darkness	3 13
End of the Eclipse	4 10

Digits eclipsed, from the south side of the Earth's shadow, 20½

VI. A small Eclipse of the *Sun*, on the 25th of the Eighth Month (August) at 7 h. 22 m. A. M. to be seen only about the North Pole and some of the northern parts of Europe.

RECEIPTS

RECEIPTS.

A CURE for TETTERS.

The powder of the sharp-pointed Dock-root, with Vinegar, is a certain remedy. Ring-worms, rubbed with Dock Bark, are soon taken off.

For the ITCH or SCAB.

Take Dock-root (sharp pointed) either dug up fresh, or dried in the shade; boil it, and wash the hands and feet of such as have the Itch or Scab. Let the Scab be ever so great, scurfy or ugly, ten nights washing in this, and laying on the boiled Dock-root all night, like a poultice, will cure it.

An excellent pain-easing and ripening POULTICE.

Take of Elder flowers one ounce; roots of Althea and White Lillies, of each two ounces; leaves of Mallows a handfull; powder of Linseed one ounce; boil them in milk or water to a pulp; add to them an onion roasted under the ashes, ointment of Basilicon half an ounce, oil of Lillies enough to make a poultice, and apply it.

For little ULCERS on the HEAD.

Wash them with a decoction made of Oak Leaves and the inner Bark of Elders.

A CURE for the QUINSEY.

Take of Ivy Leaves two or three handfulls, rough Barley as much, boil both close in water, and pour them out into a pipkin or narrow mouthed deep vessel, to receive the steam into the mouth and throat.

A CURE for the FEVER and AGUE.

Seventy-five grains of Wormwood Seed mixed with Molasses, and made up into a small pill, taken just before the fit comes on, seldom fails to cure.

For the CHOLIC.

Ten or twelve berries of the Holly-tree eaten are very good for the Cholic.

A decoction of the prickles of the leaves, in a posset drink of ale and milk, often cures the Cholic, when many other things have been tried in vain.

For the RHEUMATISM.

A person noted for curing the Rheumatism had no other method or secret, but using the tender buds or young leaves of Holly boiled in water, strained, and the liquor sweetened with molasses. The sick person drank half a pound of this warm, in bed, at each dose, and the pain was removed. It was a most powerful sudorific, and plenty of small liquors were drank to dilute it.

For BURNS.

Bruise raw onions, mix them with a little salt, and apply them to fresh Burns, not blistered.—They will quickly draw out the fire, and prevent Blisters.

ON

O N C O N T E N T.

*At lowest ebb, of fortune when you lay
Contented, then how happy was the day!
But oh! the curse of aiming to be great!
Dazzled with hope, we cannot see the cheat.
When wild ambition in the heart we find,
Farewell content and quiet of the mind!
For glitt'ring clouds we leave the solid shore,
And wonted happiness returns no more.*

HARY. JUVENAL.

CONTENT, which is the greatest happiness the human mind is capable of attaining, must be a perfect stranger to the ambitious man; he is ever aspiring after what he thinks will make him happy; he raises his desires to wealth and honours, but does not consider the many troubles that attend such a situation. A garter and a gilded chariot are but poor emblems of felicity. The meanest cottager may be much happier than the peer, whom we short-sighted mortals are apt to envy, when, if the real happiness of each could be put in the most exact balance, we might find the former greatly preponderate. Pageantry and show are mere baubles, not worth our desire or attention. He who has them, is no more contented than the other that covers them; for as soon as we arrive at the summit of our wishes, we are still anxious for something else, as Mr. Prior but too justly observes:

Against our peace we arm our will:
Amidst our plenty something still
For horses, houses, pictures, planting,
To thee, to me, to him, is wanting,
That cruel something unpossess'd,
Corrodes, and leavens all the rest.
That something, if we could obtain,
Would soon create a future pain.

For though, in whatsoever state we are, cares and anxieties are continually attending it, yet we are still ambitious to load ourselves with more.

The cottager wants a farm, and when he has it, he still wants something that his neighbours are in possession of. The peer is uneasy in the midst of honours and affluence; he wants a greater title, or a larger house and gardens. When possessed of these, he thinks he may be happy. Alas! how vain that thought! he then finds as much to desire as before. And thus the ambitious man is a continual torment to himself, by desiring those things, which, as soon as he possesses, cloy him, and, instead of making him content, only give a larger scope to his desires.

As interest is almost the universal bias amongst mankind, if we would consider what is really so, how small an esteem should

should we set on these fleeting enjoyments, which are only convenient for the short space allotted for our continuance here! Much better is it to raise our ambition, not to be thought the richest, but the best of men, and endeavour to acquire such a competency of knowledge, as to support ourselves under all the vicissitudes and misfortunes we are liable to in this transitory life, knowing what we suffer here is by the permission of a supreme superintending Being, that knows what is fittest for us all, and is capable of rewarding these ills with happiness to eternity.

Why are we solicitous to heap up wealth, when it is so uncertain how soon we may be deprived of it? Or were we sure we should continue here in the greatest affluence, it would be incapable, as Dr. Young excellently observes in the following lines, to create in us either *peace* or *wisdom*; so that in such a state of prosperity we should be quite unhappy.

Can gold calm passion, or make reason shine?

Can we dig peace or wisdom from the mine?

Wisdom to gold prefer; for 'tis much less

To make our fortunes, than our happiness:

That happiness which great ones often see

With rage and wonder in a low degree,

Themselves unblest: the poor are only poor:

But what are they who droop amid their store?

Nothing is meaner than a wretch of state;

The happy only are the truly great!

YOUNG'S LOVE OF FAME.

ON PLEASURE.

THERE are but few people who are resolute enough to resist the allurements of pleasure; her blandishments fetter the reason, before we have the thought of being on our guard against them.

There is a false pleasure which seems to be for ever attended by the loves and sports; she points out to you the most enchanting prospects, and promises to conduct you to the abode of delight, but if you follow her, she will lead you to destruction.

There is no pleasure, but what arises from the consciousness of good and worthy actions; nothing is deserving that name, which is attended by remorse, nor are virtue and pleasure incompatible; so far from it, that the latter is never perfect, but when united with the former.

HISTORICAL ANECDOTES.

THE city of Dantzick takes its name from the German word *Dantzen*, which signifies to dance. The story of its etymology is, that certain peasants being accustomed to assemble upon the spot where Dantzick now stands, to celebrate

brate festivals with rural sports, took a fancy to build a village upon it; for this purpose they applied to the bishop who was the owner of the domain, who granted them as much ground as they could encircle, holding each other by the hand in a ring, and dancing round it.

ALEXANDER SEVERUS, the Roman Emperor, was by nature liberal, and by principle an economist; affable in his manners, frugal in his diet, and simple in his dress. The majesty of the empire, said he, is to be supported by virtue, and not by the ostentation of riches. This prince would never suffer any office of trust or power to be sold, remarking, that he who bought by wholesale, must sell by retail. When some merchants made application to him for a piece of ground, which the Christians had set apart for building a church on, he replied, it was of much more consequence that God should be adored, in any manner, than that merchants should have any particular spot assigned them, in preference to another, to carry on their commerce.

ANECDOTE of SCANDERBERG, King of Albania.

AMESA, nephew to Scanderberg, and one of the Generals of his armies, in an expedition against the Turks, having taken a rich Turk prisoner, demanded a considerable sum for his ransom, which the captive instantly paid to him; but Amesa refused to set him at liberty, alledging, that he had not been paid by his relations, from the effects he had in his own country, but with money he had about him, which belonged, as well as his person, to the conqueror. The Turk replied, that the Mahometans never served the Christians in this manner; that there was no such exception in the agreement; and that a man of honour ought to keep his word, even with his enemies.

The affair was at length referred to the King, who gave the following judgment, which does equal honour to his wisdom and his love of justice: "Both parties are in the wrong; the prisoner, because every thing he had about him, by the rules of war, is lawful prize; my nephew, because he appropriated to himself a ransom, which belonged to me as his master and generalissimo. I therefore order him to place the money in my hands, and I will give it to the Turk for his ransom."

SADI, the celebrated Persian philosopher and historian, relates an entertaining and instructive anecdote of Cosroes, King of Persia. This prince had a minister of state, whose character was so amiable, that it was difficult to determine by whom he was most beloved, by the King, or by the people. At length, this able minister demanded his dismissal; but Cosroes, unwilling to lose such a faithful and wise statesman, desired an explanation. "Why would you desert me, said the

afflicted monarch; have you any cause of complaint? Has not the dew of my benevolence fallen upon thee? Have not all my slaves been ordered to make no distinction between thy orders and mine? Are not you next my heart? Have you any thing to ask that I can grant? Speak, and you shall be satisfied; only do not think of leaving me." Mitranes, the minister, made this reply: "O, King, I have served thee with zeal and fidelity, and thou hast most amply rewarded me; but nature now requires from me one of the most sacred of all duties—I have a son, who can only learn from me how to serve thee or thy successors hereafter, as I have done; let me pursue this private duty, after all my care for the public good." Cosroes granted his request, but upon this condition, that he should take the young prince, his son, along with him into his retreat, and educate both the youths together. Mitranes set out for his rural retreat, and after five or six years absence he returned, and carried his pupils to court. Cosroes was over-joyed to see his son again, but upon examination he was greatly chagrined, to find that he had not made the same progress in his studies as the son of Mitranes; in short, he was greatly inferior to him in point of real merit. The King complained to the minister of this striking difference; and his reply should be a lesson to all young men of good dispositions. "O, King, my son has made a better use than yours of the instructions I gave to both; my attention has been equally divided between them; but my son knows that his dependence must be on mankind, while I could never conceal from your's, that men would be dependent upon him."

VOUTI, Emperor of China, was passionately fond of the occult sciences. An impostor, availing himself of this foible, brought him an elixir, exhorting him to drink it, and assuring him that it would render him immortal. One of his ministers, who was in the presence, having in vain attempted to undeceive him, hastily snatched the cup, and drank the liquor. The emperor, enraged at this insult, ordered the mandarin to be put to death. The honest minister, not in the least disconcerted, said to him, "If the elixir bestows immortality, all your efforts to put me to death will be useless; and if it does not, surely you will not be guilty of such an act of injustice for so insignificant a theft." This speech pacified the emperor, who afterwards highly commended him for his fortitude in the cause of truth, in opposition to imposture.

OF COVETOUSNESS.

A covetous man endureth great toil in gathering riches, extreme danger in keeping them, much law in defending them, and great torment in parting from them.

A TABLE

A TABLE of the Value of Shillings and Pence, from One Penny to Seven Shillings and Six-Pence, in CENTS, as computed at the Banks of the United States and North-America.

s.	d.	Cents.	s.	d.	Cents.	s.	d.	Cents.
0	1	- 1	2	7	- 34	5	1	- 68
0	2	- 2	2	8	- 35	5	2	- 69
0	3	- 3	2	9	- 37	5	3	- 70
0	4	- 4	2	10	- 38	5	4	- 71
0	5	- 5	2	11	- 39	5	5	- 72
0	6	- 7	3	0	- 40	5	6	- 73
0	7	- 8	3	1	- 41	5	7	- 74
0	8	- 9	3	2	- 42	5	8	- 75
0	9	- 10	3	3	- 43	5	9	- 77
0	10	- 11	3	4	- 44	5	10	- 78
0	11	- 12	3	5	- 45	5	11	- 79
1	0	- 13	3	6	- 47	6	0	- 80
1	1	- 14	3	7	- 48	6	1	- 81
1	2	- 15	3	8	- 49	6	2	- 82
1	3	- 17	3	9	- 50	6	3	- 83
1	4	- 18	3	10	- 51	6	4	- 84
1	5	- 19	3	11	- 52	6	5	- 85
1	6	- 20	4	0	- 53	6	6	- 87
1	7	- 21	4	1	- 54	6	7	- 88
1	8	- 22	4	2	- 55	6	8	- 89
1	9	- 23	4	3	- 57	6	9	- 90
1	10	- 24	4	4	- 58	6	10	- 91
1	11	- 25	4	5	- 59	6	11	- 92
2	0	- 27	4	6	- 60	7	0	- 93
2	1	- 28	4	7	- 61	7	1	- 94
2	2	- 29	4	8	- 62	7	2	- 95
2	3	- 30	4	9	- 63	7	3	- 97
2	4	- 31	4	10	- 64	7	4	- 98
2	5	- 32	4	11	- 65	7	5	- 99
2	6	- 33	5	0	- 67	7	6	- 100
1-16 of a dollar, 6 $\frac{1}{4}$ cents.			1-2 of a dollar, 50 cents.					
1-8 do. 12 $\frac{1}{2}$ do.			1-2 of a pistareen, 10 do.					
1-4 do. 25 do.			1 pistareen, 20 do.					

THE WAY TO BE HAPPY.

THE way to be happy, is to look down on those who suffer, and not up to those who shine in the world. The comparison then would be so much in our favour, that we should cease to complain. So far should we be from repining at the unequal distributions of fortune, that we should sit down contented with our own lot, and be happy with the blessings we enjoy. Our pride would be humbled, and our peevishness turned into pity; our murmurings would be hushed at the sight of others misery. A little reason and common sense would point out to us the absurdity of our pursuits, and prove how dangerous it is to follow the deceitful track. How happy then might people live, and what a figure might they make in the eyes of the world, were they to manage the liberalities of fortune with common sense, and learn to despise the superfluities; from a want of this springs all the unhappiness of this life, and from a careful observance of it proceeds every satisfaction we can wish to obtain.

A TABLE, shewing the value of any Number of DOLLARS, from 1 to 10,000, at Seven Shillings and Six-Pence each.

D.	£.	s.	d.	D.	£.	s.	d.	D.	£.	s.	d.	Doll.	£.	s.	d.
1	0	7	6	22	8	5	0	43	16	2	6	100	37	10	0
2	0	15	0	23	8	12	6	44	16	10	0	200	75	0	0
3	1	2	6	24	9	0	0	45	16	17	6	300	112	10	0
4	1	10	0	25	9	7	6	46	17	5	0	400	150	0	0
5	1	17	6	26	9	15	0	47	17	12	6	500	187	10	0
6	2	5	0	27	10	2	6	48	18	0	0	600	225	0	0
7	2	12	6	28	10	10	0	49	18	7	6	700	262	10	0
8	3	0	0	29	10	17	6	50	18	15	0	800	300	0	0
9	3	7	6	30	11	5	0	51	19	2	6	900	337	10	0
10	3	15	0	31	11	12	6	52	19	10	0	1000	375	0	0
11	4	2	6	32	12	0	0	53	19	17	6	2000	750	0	0
12	4	10	0	33	12	7	6	54	20	5	0	3000	1125	0	0
13	4	17	6	34	12	15	0	55	20	12	6	4000	1500	0	0
14	5	5	0	35	13	2	6	56	21	0	0	5000	1875	0	0
15	5	12	6	36	13	10	0	57	21	7	6	6000	2250	0	0
16	6	0	0	37	13	17	6	58	21	15	0	7000	2625	0	0
17	6	7	6	38	14	5	0	59	22	2	6	8000	3000	0	0
18	6	15	0	39	14	12	6	60	22	10	0	9000	3375	0	0
19	7	2	6	40	15	0	0	70	26	5	0	10000	3750	0	0
20	7	10	0	41	15	7	6	80	30	0	0				
21	7	17	6	42	15	15	0	90	33	15	0				

COURTS OF LAW.

PENNSYLVANIA.

Courts of Errors and Appeals,

AT Philadelphia, on the second Monday in the month of July, annually, with power to adjourn from time to time.

Supreme Courts,

AT Philadelphia, the first Monday in January, April and September. The terms continue only fourteen days, except January term which lasts for twenty-one days.

Courts of Oyer and Terminer, and Nisi Prius, are generally held once a year in every county, at such time as the Judges appoint.

Courts of Common Pleas and Quarter Sessions for the several Counties are held as follow: in the

County of	Monday in			
Philadelphia,	1 March,	1 June,	3 Sept.	1 December;
Delaware,	last Jan.	last Apr.	last July,	last October;
Bucks,	1 Feb.	1 May,	1 August,	1 November;
Montgomery,	2 Feb.	2 May,	2 August,	2 November;
Chester,	3 Feb.	3 May,	3 August,	3 November;
Lancaster,	last Feb.	last May	last August,	last Nov.
York,	1 March,	1 June,	1 Sept.	1 December;
Dauphin,	2 March,	2 June,	2 Sept.	2 December;
Berks,	1 Jan.	1 April,	1 August,	1 November;
Northampton,	2 Jan.	2 April,	2 August,	2 November;
Luzerne,	3 Jan.	3 April,	3 August,	3 November;
Northumberland,	4 Jan.	4 April,	4 August,	4 November;
Cumberland,	1 Jan.	1 April,	1 August,	last October;
Mifflin,	2 Jan.	2 April,	2 August,	1 November;
Huntingdon,	3 Jan.	3 April,	3 August,	2 November;
Bedford,	4 Jan.	4 April,	4 August,	3 November;
Franklin,	The Mondays next following Bedford Courts.			
Allegheney,	2 March,	2 June,	2 Sept.	2 December;
Westmoreland,	3 March,	3 June,	3 Sept.	3 December;
Fayette,	4 March,	4 June,	4 Sept.	4 December;
Washington,	The Mondays next following Fayette Courts.			

Mayor's Courts for the City of Philadelphia are held,

AT the City-Hall, on the third Monday in March, June, September and December.

Aldermens' Courts are held,

AT the City-Hall, in Chesnut-street, every Monday and Thursday in the year.

FEDERAL

FEDERAL COURTS.

The Supreme Court of the United States is held

At the seat of government, the first Monday in February and August.

The Circuit Courts are held

FOR *New-Jersey*, the second of April and October; For *Pennsylvania*, the eleventh of April and October; For *Delaware*, the twenty-seventh of April and October; For *Maryland*, the seventh of May and November. When either of these days fall on Sunday, the courts are held on the day following.

The District Courts are held

FOR *New-Jersey*, the first Tuesday in February, May, August and November; For *Pennsylvania*, the second Tuesdays of the same months; For *Delaware*, the fourth Tuesdays of the same months; For *Maryland*, the first Tuesday in March, June, September and December.

Supreme Courts in DELAWARE are held,

AT Newcastle, for the county of Newcastle, on the second Tuesdays in April and October; at Dover, for the county of Kent, on the third Tuesday; and at Lewis-town, for the county of Suffex, on the fourth Tuesday in the same month.

Courts of Common Pleas are held,

AT Lewis-town, for the county of Suffex, on the Wednesday after the first Monday; at Dover, for the county of Kent, on Wednesday after the second Monday; and at Newcastle, for the county of Newcastle, on Wednesday after the third Monday in February, May, August and November.

Courts of Quarter Sessions are held,

ON the Mondays preceding the first, second and third Wednesdays in each counties respectively.

Supreme Courts in NEW-YORK are held,

AT New-York, the third Tuesday in April, last in July, and the third in October and January; at Richmond, the second Tuesday in April; at Orange, the first Tuesday in June; at Dutchess the second Tuesday in June; at Ulster, the Thursday following; at Albany, the fourth Tuesday in June; at Queen's county the first, at Suffolk the second, at King's county the third, at Westchester the fourth Tuesday of September.

Courts of Sessions and Common Pleas are held,

AT New-York, the first Tuesday in May, August, November and February; at Albany, the first Tuesdays in June and October, and the third Tuesday in January; at Westchester, the fourth Tuesday in May and October; at Ulster, the first Tuesday in May and the third in September; in Richmond, the third Tuesday in March, and the fourth in September; in King's, the third Tuesdays in April and October; in Queen's, the third Tuesdays in May and September; in Suffolk, the last Tuesday in March, and the first in October; in Orange, the last Tuesdays in April and October; in Dutchess county, the third Tuesdays in May and October.

Supreme Courts in NEW-JERSEY are held,

AT Trenton, the first Tuesdays in April and September, the second Tuesdays in May and November, annually.

Inferior Courts of Common Pleas, and Courts of General Quarter Sessions of the Peace, in the several counties, are held in the

Tuesday in

County of

<i>Middlesex,</i>	3	January,	1	April,	3	July,	2	October.
<i>Monmouth,</i>	4	January,	4	April,	4	July,	3	October.
<i>Essex,</i>	2	January,	2	April,	4	June,	3	September.
<i>Somerset,</i>	1	January,	3	April,	3	June,	1	October.
<i>Bergen,</i>	4	January,	4	March,	2	June,	4	October.
<i>Morris,</i>	3	March,	1	July,	3	September,	3	December.
<i>Burlington,</i>	2	February,	3	May,	2	August,	1	November.
<i>Gloucester,</i>	3	March,	3	June,	1	October,	2	December.
<i>Salem,</i>	1	March,	2	June,	3	September,	1	December.
<i>Cape May,</i>	1	February,	4	May,	1	August,	4	October.
<i>Hunterdon,</i>	1	February,	2	May,	1	August,	2	November.
<i>Cumberland,</i>	last	February,	1	June,	4	September,	last	November.
<i>Suffex,</i>	3	February,	4	May,	3	August,	4	November.

Courts of Nisi Prius are to be held at such times and places, in the respective counties, as the Justices of the Supreme Court shall direct and appoint.

The Yearly Meetings of the people called QUAKERS are held,

AT Philadelphia, the fourth Firstday in the Third and Ninth Months; at Wilmington, the next Firstday after Spring meeting in Philadelphia; at Chester river, the third Seventhday in the Fourth Month; at Duck creek, the fourth Seventhday in the Fourth Month; at Salem, the third Firstday in the Fifth Month; at Flushing on Long-Island, the last Firstday in the Fifth Month; at Little Egg-Harbour, the first Firstday in the Sixth Month; at Curles and Black Water in Virginia alternately the third Seventhday in the Fifth Month; at West river and Choptank alternately the first Seventhday in the Sixth Month; at Newport (R. I.) the second Sixthday in the Sixth Month; at Little creek, the fourth Seventhday in the Tenth Month; at Shrewsbury, the fourth Firstday in the Tenth Month; at Cecil the third Seventhday in the Tenth Month; at Matinicoek on Long-Island the last First day in the Tenth Month; at the Old Neck in Perquimons, (N. C.) the fourth Sixthday in the Tenth Month.

AN EPIGRAMMATIC.

“ **T**HY wife is a drone, my good neighbour, I fear,
 (Quoth lusty young William to Dick)
 If e'er 'tis my fate to be marry'd, I swear
 I will wed one that's lively, and quick!”
 In a fortnight, or more, William marry'd a lass,
 A lass neither pretty, nor mild;
 She was *quick* you'll suppose—and I faith so she was,
 For in six weeks—*she brought forth a child!*

TABLE

TABLE of INTEREST, at Seven per Cent.

	Month.			3 Mon.			1 Year.		
	s.	d.	q.	s.	d.	q.	s.	d.	q.
1	0	0	0	0	0	0	0	0	0
2	0	0	0	0	0	1	0	1	2
3	0	0	0	0	0	2	0	2	2
4	0	0	1	0	0	3	0	3	1
5	0	0	1	0	1	0	0	4	0
6	0	0	1	0	1	1	0	5	0
7	0	0	1	0	1	1	0	5	3
8	0	0	2	0	1	2	0	6	2
9	0	0	2	0	1	3	0	7	2
10	0	0	2	0	2	0	0	8	1
11	0	1	1	0	4	0	1	4	3
12	0	2	3	0	8	1	2	9	2
13	0	4	0	1	0	2	4	2	1
14	0	5	2	1	4	3	5	7	0
15	0	7	0	1	9	0	7	0	0
16	0	8	1	2	1	0	8	4	3
17	0	9	0	2	5	1	9	9	2
18	0	11	0	2	9	2	11	2	1
19	1	0	2	3	1	3	12	7	0
20	1	2	0	3	6	0	14	0	0
21	1	3	0	4	0	1	15	0	0
22	1	4	0	4	7	0	16	0	0
23	1	5	0	5	1	0	17	0	0
24	1	6	0	5	8	0	18	0	0
25	1	7	0	6	1	0	19	0	0
26	1	8	0	6	8	0	20	0	0
27	1	9	0	7	1	0	21	0	0
28	1	10	0	7	8	0	22	0	0
29	1	11	0	8	1	0	23	0	0
30	1	12	0	8	8	0	24	0	0

Note, First find the Sum you would know the Interest for, in the first Column, and right against it, in the other Columns, is the Interest for one Month, 3 Months, or a Year.

A TIDE-TABLE.

D. after n. or f. D.		H. M.		H. M.	
0	9	2	11	16	
1	9	5	0	5	
2	10	38	0	5	
3	11	26	1	4	
4	0	14	2	0	
5	1	2	3	16	
6	1	50	4	4	
7	2	38	4	5	
8	3	26	5	40	
9	4	14	6	28	
10	5	2	7	16	
11	5	50	8	4	
12	6	38	8	5	
13	7	26	9	40	
14	8	14	10	28	

First find how many Days are past the Full or Change of the Moon, then find that Number in the 1st Column, and against it is the Hour and Minute of High Water.

Note, It is High Water three Hours sooner at Amboy and Rhode-Island than at Boston. At Tarpeau Cove, the same as at New-York.

A TABLE of the Value and Weight of Coins, as they now pass in England, Pennsylvania, and New-York.

	Sterling.			Philad. N. York			Wt.	
	£.	s.	d.	£.	s.	d.	dwt.	gr.
English Guineas, at	1	1	0	1	15	0	1	7
French ditto	1	1	0	1	14	6	1	6
Moidores - -	1	7	0	2	5	0	2	8
Johannes's - -	3	12	0	6	0	0	6	8
Half ditto - -	1	16	0	3	0	0	3	4
French milled Pistoles	0	16	0	1	7	0	1	8
Spanish ditto - -	0	16	6	1	8	0	1	9
Doubloons - -	3	6	0	5	12	0	5	16
English Crowns - -	0	5	0	0	8	4	0	8
French ditto - -	0	5	0	0	8	4	0	8
Spanish Dollars - -	0	0	0	0	7	6	0	8
English Six-pence -	0	0	6	0	0	10	0	10

TABLE of INTEREST at six per Cent.

N. B. The Use of this Table, as by Example will appear, viz. against 30l. you'll find the Interest for a Week to be 9d. for a Month, 3s. for 3 Months, 9s. for 6 Months, 18s. for a Year, 1l. 16s.

	Shillings.	1 Week.	1 Mon.	3 Mon.	6 Mon.	1 Year.
		s. d. q.	s. p. q.	s. d. q.	s. d. q.	s. d. q.
1	0	0 0 0	0 0 0	0 0 0	0 0 1	0 0 3
2	0	0 0 0	0 0 0	0 0 1	0 0 3	0 1 2
3	0	0 0 0	0 0 0	0 0 2	0 1 0	0 2 0
4	0	0 0 0	0 0 0	0 0 2	0 1 1	0 2 3
5	0	0 0 0	0 0 1	0 0 3	0 1 3	0 3 2
6	0	0 0 0	0 0 1	0 1 0	0 2 0	0 4 1
7	0	0 0 0	0 0 1	0 1 1	0 2 2	0 5 0
8	0	0 0 0	0 0 2	0 1 1	0 2 3	0 5 2
9	0	0 0 0	0 0 2	0 1 2	0 3 0	0 6 1
10	0	0 0 0	0 0 2	0 1 3	0 3 2	0 7 0
1	0	0 0 1	0 1 0	0 3 2	0 7 0	1 2 0
2	0	0 0 2	0 2 1	0 7 0	1 2 0	2 4 0
3	0	0 0 3	0 3 2	0 10 3	1 9 2	3 7 0
4	0	1 0 0	0 4 3	1 2 1	2 4 2	4 9 0
5	0	1 2 0	0 6 0	1 6 0	3 0 0	6 0 0
6	0	1 3 0	0 7 0	1 9 2	3 7 0	7 2 0
7	0	2 0 0	0 8 1	2 1 0	4 2 0	8 4 0
8	0	2 1 0	0 9 2	2 4 3	4 9 2	9 7 0
9	0	2 2 0	0 10 3	2 8 1	5 4 2	10 9 0
10	0	3 0 0	1 0 0	3 0 0	6 0 0	12 0 0
20	0	0 6 0	0 2 0	0 6 0	0 12 0	1 4 0
30	0	0 9 0	0 3 0	0 9 0	0 18 0	1 16 0
40	0	1 0 0	0 4 0	0 12 0	1 4 0	2 8 0
50	0	1 3 0	0 5 0	0 15 0	1 10 0	3 0 0
60	0	1 6 0	0 6 0	0 18 0	1 16 0	3 12 0
70	0	1 9 0	0 7 0	1 1 0	2 2 0	4 4 0
80	0	2 0 0	0 8 0	1 4 0	2 8 0	4 16 0
90	0	2 3 0	0 9 0	1 7 0	2 14 0	5 8 0
100	0	2 6 0	0 10 0	1 10 0	3 0 0	6 0 0
1000	1	5 0 0	5 0 0	15 0 0	30 0 0	60 0 0

Roads from Philadelphia to Betlehem, in Pennsylvania.

TO B. Davis's	16	Housekeeper's	2	S. Waggoner's	9
Baptist meeting	7	Swamp meeting	13	Bethlehem	6

Roads from Philadelphia to Quebec.

FROM Philadelphia	staatsborough	11	Lake George	14	
to New-York	95	Rynbeck	6	Ticonderoga	30
King's bridge	15	Schemerhorn's	10	Crown-Point	15
Conklin's	12	Living. manor	14	Willsborough	20
Bernard's	12	Kinderhook	20	Fort St. John's	68
Peck's Kill	10	Half-way-house	10	Le Praire	15
Roger's H. lands	9	Albany	10	Montreal	6
Fifth Kill	11	Saratoga	36	Trois Riviers	90
Poughkeepsie	14	Fort Edward	20	Quebec	80

Post

nt.

1 Year.
s. d. q.
0 0 3
0 1 2
0 2 0
0 2 3
0 3 2
0 4 1
0 5 0
0 5 2
0 6 1
0 7 0

1 2 0
2 4 0
3 7 0
4 9 0
6 0 0
7 2 0
8 4 0
9 7 0
10 9 0
12 0 0

l. s. d.
1 4 0
1 16 0
2 8 0
3 0 0
3 12 0
4 4 0
4 16 0
5 8 0
6 0 0
6 0 0

9
6
14
30
15
20
68
15
6
90
80
Post

Post Towns, &c. from Philadelphia to Portland, in Massachusetts.

FROM Philadelphia	Connecticut.	Worcester	49
to Bristol 20	Stanford	Boston	44
New-Jersey.	Norwalk	Salem	19
Trenton 10	Fairfield	Ipswich	12
Princeton 12	Stratford	Newbury	12
Brunswick 18	New-Haven	Newbampshire.	
Quaker-town 12	Middleton	Portsmouth	22
Elizabeth-town 8	Hartford	Province of Maine.	
New-York.	Massachusetts Bay.	Portland, Casco-	
New-York 15	Springfield	bay	60

Post Towns, &c. from Philadelphia to Sawanna, in Georgia.

FROM Philadelphia	Virginia.	Suffolk	22
to Chester 15	Alexandria	North Carolina.	
Delaware:	Colchester	Edenton	54
Wilmington 13	Dumfries	Washington	56
Maryland.	Fredericksburg	Newbern	38
Head of Elk 21	Bowling-green	Wilmington	93
Charlestown 10	Hanover court-	South Carolina.	
Havre-de-Grace 6	house	George-town	127
Harford 12	Richmond	Charleston	62
Baltimore 25	Petersburg	Georgia.	
Bladenburg 38	Cabin-point	Savanna	119
George-town 8	Smithfield		

Post Towns from Philadelphia to Pittsburg, in Pennsylvania.

FROM Philadelphia	Carlisle	Bedford	58
to Lancaster 66	Chambersburg	Pittsburg	100
York 23			

Cross Posts from Philadelphia to Talboton, in Maryland.

FROM Philadelphia	G. T. cross-roads	Chester church	17
to Warwick 53	Chester-town	Talboton	20

Cross Posts from New-Haven, in Connecticut, to Boston, in Massachusetts.

FROM New-Haven	Little rest	Providence	13
to New-London 53	New-Port or)	Massachusetts.	
Westerly 16	E. Greenwich)	Boston	44

Cross Posts from Richmond to Portsmouth, in Virginia.

FROM Richmond	York	Norfolk	18
to Williamsburg 68	Hampton	Portsmouth	1

Roads from Philadelphia to Lancaster, in Pennsylvania.

FROM Philadelphia	Unicorn	Miller's	6
to Schuylkill 2	Blue-ball	Douglass's	3
Black-horse 4	Admiral Warren	The Hat	4
Prince of Wales 4	White-horse	D. of Cumberland	3
Buck 1	Downing's	Red lion	3
Sorrel-horse 1	The Ship	Conestogoe creek	4
Plough 1	Waggon	Lancaster C. H.	2

Roads



Roads from Philadelphia to the Falls of the Ohio, by land.

FROM Philadelphia	James river	18	Stinking creek	
to Lancaster	66	Rotetourt C. H.	12	Richland creek
York-town	23	Catauba river	21	Rackoon spring
Abbot's-town	15	Roanoak	9	Laurel river
Hunter's-town	10	Alleghay mountain	8	Hazel patch
Black's gap	3	New river	12	Rock Castle river
Over mountain	7	Fort chissel	28	English station
Stone house tavern	25	Stone mill	11	Crab orchard
Wadkin's F. P.	14	Holstein	13	Whitely's
Martinburg	13	Washington C. H.	45	Logan's station
Winchester	20	Block-house	35	Clark's station
Newtown	8	Powell's mount	33	Crow's station
Stover's-town	10	Walden's ridge	3	Harrod's station
Woodstock	12	Val. station	4	Harland's station
Shanandoah river	15	Mart. cabbins	25	Harbison's station
North branch	29	Cumberland man.	20	Bard's town
Stanton	15	Cumberland river	13	Salt works
North fork J. R.	18	Flat lick	9	Falls of Ohio

Roads from Pittsburg to the Mouth of the Mississippi.

FROM Pittsburgh	7	Limestone creek	7	Chickasaw river
to Logs town	18	Little Miami	65	Margot river
Big beaver creek	11	Licking river	8	St. Francis river
Little beaver creek	13	Great Miami	27	Akanfa river
Yellow creek	9	Big-bone creek	32	Yazaw river
Ming's town	18	Kentucke river	44	Grand gulph
Wheeling creek	27	Rapids of Ohio	77	Little gulph
Grave creek	10	Salt river	23	Fort Rosalie
Long beach	16	Low country	132	Rougee river
Mulkingum river	38	Five islands	38	Uppermost mouth
Little Kanhawa	12	Green river	27	of Mississippi
Hockhock g. river	13	Large island	58	Point Coupee
Great Kanhawa riv.	11	Wabash river	40	Ibberville
Great Graindot	24	Great cave	62	Villigers of Aliba-
Big Sandy creek	12	Cumberland river	33	ma Indians
Siota river	45	Tenese river	12	New-Orleans
B. Buffalo lit. cr.	24	F. Massac river	11	Mouth of the
Large island	20	Mouth of Ohio	46	Mississippi
Three islands	10	Iro. banks	15	

Distance of Places from Louisburg to Pittsburg.

FROM Louisburg	Fort Frontenac	90	The Store-house
to Quebec	360	Oswego, across the	Lake Erie
Three rivers	80	east end of Lake	Fort Presquille
Montreal	90	Ontario	60
La Galette	120	Niagara falls	160
			Pittsburg

Roads from Philadelphia to Reading, in Pennsylvania.

FROM Philadelphia	Battlefall's	4	Potts's
to Robin Hood	4	Perkioming creek	6
F. St. David's	1	Shippensburg	1
Plymouth meeting	9	Widow Lloyd's	4
			Reading